+Hobart Coll Library Ljan10

Price, 5 Cents

The Living Church

VOL. XL. MILWAUKEE, WISCONSIN.—FEBRUARY 13, 1909 NO. 15

2 & 3 BIBLE HOUSE, NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL AND WHITTAKER'S CHURCHMAN'S ALMANAC

(*Consolidated*)

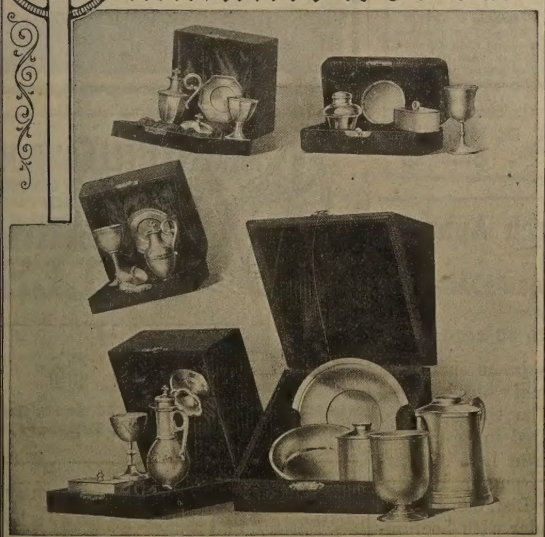
A Church Cyclopedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

Communion Sets



Pocket or Missionary Sets are of great convenience to clergymen. Those shown above are very compact. The various pieces fit one within another, taking up very little room. An appropriate Morocco Case is furnished with each set. These sets, together with the conventional kind, in many artistic patterns, made by the makers of "1847 ROGERS BROS." *Silver Plate that Wears* are illustrated and described in our "Special Communion Catalogue 91", a copy of which will be sent upon request. These sets are sold by leading jewelers.

MERIDEN BRITANNIA CO., MERIDEN, CONN.
(International Silver Co., Successor.)

Ecclesiastical Furniture

Every piece of furniture leaving our shops is the best that careful, painstaking effort can produce. It has been so for thirty years.

Altars, Pulpits, Rood Screens, Choir and Clergy Stalls, Pews, Wood Carvings for every purpose.

American Seating Co.

215 Wabash Ave., CHICAGO

NEW YORK, 119 W. 18th St.
BOSTON PHILADELPHIA

Branches in all parts of the Country

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

Jackson Boulevard and State St., CHICAGO

CHURCH VESTMENTS

EMBROIDERIES, SILKS, CLOTHS, FRINGES,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

262 Fourth Avenue New York

R. GEISSLER

56 West 8th Street, New York

CHURCH STAINED GLASS FURNITURE SILVER WORK BRASS WORK MARBLE WORK

Embroideries, Fabrics

TRADE MARK MEMORIALS FOR THE CHURCH AND CEMETERY

CHURCH FURNITURE

ALTARS, CARVINGS, PEWS, ETC.

American Seating Co. 215 Wabash Ave. Chicago, Ill.

EVERYTHING FOR THE CHURCH

FOND DU LAC CHURCH FURNISHING COMPANY

FOND DU LAC • WISCONSIN

MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.

720 Woman's Temple, CHICAGO.

IN SILVER BRONZE BRASS IRON CHURCH WORK GLASS MARBLE WOOD

J. & R. LAMB STUDIOS 23-25-27 SIXTH AVE. NEW YORK

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.

Sale of Sample Stoles, reduced. Send for particulars.

EMMA HAYWOOD, 128 West 91st St. New York

R. GEISSLER

56 West Eighth St., NEW YORK

ART WORKER FOR THE AMERICAN CHURCH

Memorial Windows

Memorial Altars

Memorial Pulpits

Memorial Fonts

from Approved Designs

Altar Rails

Credences

Altar Desks

Altar Candlesticks and Candles

Communion Silver

from Original Designs

PITTSBURGH, PENN.

My Dear Sir—It has been almost a year since you made a memorial altar cross for me, and I am writing a line to assure you that I like it better as time goes by. I have felt special interest in altar crosses since placing this one here in memory of my son, and have carefully noted crosses wherever I have been. Last summer I was in England and on the continent, going as far south as Rome, and I did not see anywhere a cross which I liked so well. Everyone who has examined the cross carefully has expressed the opinion that nothing finer of its kind has been seen. Thinking that it may be gratifying to you to know how much your work is appreciated is the only reason for writing this note.

I remain, Very truly yours,

REV. E. H. WARD.

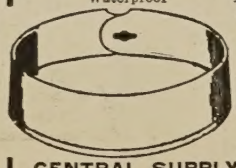
Stained Glass Memorial Windows

Photos, designs and samples submitted free. Write today for our printed matter and question blank.

Flanagan & Biedenweg Co., 58 Illinois St., Chicago

CLERICAL COLLARS

Waterproof



Made in four widths 1in-1¼in-1½in-1¾in Furnished in Dull Linen Finish Celluloid or Rubber

These Goods can be washed with soap and water (hot or cold) and put on at once.

Price 25c, post paid

Address (Ecclesiastical Dept.)

CENTRAL SUPPLY COMPANY

NOT INCORPORATED

ASSOCIATION BUILDING - - CHICAGO

The Living Church Annual

and

Whittaker's Churchman's Almanac

[Consolidated]

Paper, 50 cents; Cloth, 75 cents, net.

Every intelligent Churchman should be in possession of this annual Church Cyclopedia and Almanac. The State of the Church is therein exhibited in figures, in narratives, in the Diocesan lists of Parishes and Clergy, the General Institutions, the General Clergy List, etc. There are also the year's Kalendar with Lectionary, and five hundred pages more of matter which Churchmen should have before them in such a reference volume.

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

Christmas-Tide Memorials for your Parish Church

Can we not aid you in deciding?

Write us definitely, and we will forward Illustrated Handbook and Data on WOOD, METAL, STONE and MARBLE, ART GLASS, EMBROIDERY, etc.

J. & R. LAMB 23-25-27 SIXTH AVE. NEW YORK

MENEELY BELL COMPANY

22, 24 & 26 RIVER ST. TROY, N.Y. 177 BROADWAY. NEW YORK.

Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue

THE C. S. BELL CO., Hillsboro, Ohio

MENEELY & CO. WATERVLIET, (West Troy), N.Y.

The Old Reliable Meneely Foundry, Established nearly 100 years ago.

CHURCH, CHIME, SCHOOL & OTHER BELLS

BELLS, PEALS, CHIMES

Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue.

E. W. VANDUZEN CO. Prop'r Buckeye Bell Foundry (Estab. 1837). 469 E. Second St., CINCINNATI, O.

The Living Church

VOL. XL. MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 13, 1909. NO. 15

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS 491

Seed Time and Harvest—The Special Session of the House of Bishops—A Bishop Misrepresented—An Error Corrected—Leaflet Edition of Missionary Processional.

ANSWERS TO CORRESPONDENTS 494

A NEW ARCHBISHOP OF YORK. London Letter. John G. Hall . . 494

FAREWELL TO MISSIONARIES. New York Letter 496

NOTABLE WOOD CARVING FOR CHICAGO CHURCH. Chicago Letter. [Illustrated] Renmus 497

CALIFORNIA DIOCESAN CONVENTION 498

VETERANS OF THE WORLD'S GREATEST ARMY. Rev. Alfred J. P. McClure 500

SANITARY SCIENCE AND PUBLIC HEALTH 500

THE DRIFT TOWARD THE CHURCH. Rev. William C. Richardson, D.D. 501

"THAT WE MAY PERCEIVE AND KNOW." M. 501

SOCIAL AND POLITICAL STUDIES. XIII. Sanitary Housing Reform. Clinton Rogers Woodruff 502

PROGRESS OF THE ANGLICAN AND EASTERN ORTHODOX CHURCHES UNION. Rev. Calbraith B. Perry 503

HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . 504

CORRESPONDENCE: 504

The Need for Endowed Church Schools (Kate Woodward Noble)—The Election of Missionary Bishops (The Bishop of Marquette)—Sunday and the Sabbath (Rev. C. H. Jordan)—Another Missionary Hymn (Rev. Ernest Dray)—St. John's Chapel (Rev. F. M. Clendenin, D.D.)—The Six Days of Creation (Rev. George B. Johnson, Rev. A. F. Todrig)—The Need of Unmarried Clergy (Rev. W. M. Purce).

LITERARY 507

THE HOMES OF ABRAHAM LINCOLN. Jane A. Stewart 508

PERSONAL MENTION, ETC. 509

THE CHURCH AT WORK 511

SEED TIME AND HARVEST.

FOR SEXAGESIMA SUNDAY.

LENT is drawing near. It is a seed time that yields not only a harvest for the coming year but for eternity. Although we "put not our trust in anything that we do," yet we are commanded to sow the seed that will bring forth the fruits of the Spirit. St. Paul says in the Epistle that he would rather glory in his infirmities than in his good deeds. In the Gospel the Church asks us how we hear the Word of God. There will be many searching questions asked us at the Last Day. Were you brought up in a Christian country? Did you have opportunities to make your communions? Did you make them? Or did you live a life of selfish ease, of carelessness, and of indulgence in worldly pleasures? We are taught that such a life may cause the loss of a human soul, to save whom Christ died, as well as a life of the grosser sins of the flesh.

There is much said in the Bible about sowing the seed. Our Lord often took the parables from the objects in sight, and from where He sat in the boat, facing the shore, He would see the tiller of the soil scattering the seed, for the hills around the lake were terraced with gardens and vineyards. The parable is one for all time, and illustrations of it are seen daily, especially by the clergy. A soul-stirring sermon which arouses the conscience of one may be unheeded by the person beside him. Yet the fault is in the hearer. "Take heed how ye hear."

There is the other aspect of the lesson. What seed are we sowing, ourselves? Continual acts form habits, and habits are said to form the character. The seed-sowing of daily life must bring forth a harvest either of good fruit or of tares. It is almost as easy in youth to form good habits as bad ones. Habits of regular church-going and of devotion are difficult to acquire later in life if one has not been accustomed to them at least in some degree.

The illustration most applicable to us is that of the seed falling among thorns. We hear the word constantly, yet but little perfect fruit is brought forth. Our Lord gives three causes why the seed is choked: (1) By cares; (2) by riches; (3) by pleasures.

1. "Not man's manifold labors, but his cares, hinder the presence of God. Labor wrought for God invites His fuller presence. Cares whereof man is the end shut out that presence." Christ told Martha that she was careful and troubled about many things.

2. The love of money is the curse of our country. Many are amassing vast millions, while those around them are starving for bread. The clergy are unable to carry on adequately the work of Church extension in domestic and foreign fields because her communicants are accumulating great fortunes, which may be the mill-stones around their necks to drag them down to perdition. Some of the multi-millionaires are children of the Church, but how much better off is she to-day for the great wealth of most of them? Of course, they donate something; even Dives did not begrudge Lazarus the crumbs which fell from his table. But do they give in proportion to their means? Do they realize that they are merely God's stewards?

3. Then come the pleasures of this world. Not the recreations which may legitimately be indulged in, for they are bracing, both physically and mentally. But the hearts of the American people at large are bent upon pleasure and show. Sunday golfing, boating, automobiling, with teas and receptions, are frequent, while the clergy are preaching to the faithful few, or to empty pews. Our theatres are crowded night after night by communicants of the Church, many of whom cannot abstain from bridge parties even for the six weeks of Lent. God has some hidden saints, and among individuals many are striving for the perfect life; yet as a whole, the harvest being reaped in this land is full of tares, with but few golden sheaves of ripened grain.

C. F. L.

THE SPECIAL SESSION OF THE HOUSE OF BISHOPS.

WE regret to find in the *Churchman* of last week an editorial criticism of the Presiding Bishop for having issued what our contemporary terms in its heading "An Illegal Call for a Special Session of the House of Bishops." An "illegal call" would be a call issued contrary to law, and therefore one that might easily be held to vitiate the legality of proceedings taken under the call. As that call was issued on December 22nd and was promptly published in the Church papers, it seems unfortunate that the *Churchman* should have waited until the very eve of the assembling of the House before challenging the legality of the call. Since the House was summoned to meet on February 10th, and will, very likely, have met and perhaps adjourned before this present article is read, it is unnecessary for us to consider the matter except for the reassurance of Churchmen, who might be seriously perplexed if the view of our contemporary were allowed to go unchallenged.

When we read the grounds upon which the *Churchman* makes its startling charge, it quickly appears that the heading would not be justified even if our contemporary were entirely correct in every line of its argument. The call of the Presiding Bishop summons the House of Bishops "in accordance with the provisions of Canon 10, Section vii. . . . for the purpose of electing a Bishop for the missionary district of Wyoming and a Bishop for the missionary district of Western Colorado, and also for receiving a memorial to the House of Bishops *in re* the amendment to Canon 19." The *Churchman* bases its criticism upon the fact that the second section of the call "is not authorized or provided for by this canon or by any other." The right of petition, it argues, "is amply provided for" "to and through the diocesan authorities and to the General Convention; but . . . no provision [has] been made for the House of Bishops, apart from the General Convention, to exercise judicial, interpretative, or legislative power." These, briefly stated, are the grounds upon which the charge of illegality is made, and appear to be the only grounds. The memorial itself is attacked at some length, and is pronounced "illegitimate," in contradistinction to the memorial of the New York Clerical Union, relating to depositions, which we commended last week, and which the *Churchman* pronounces "legitimate." "The mind of the Church will, we think," says the *Churchman*, "sustain these petitioners. But even this perfectly legitimate petition would have no place in a call for a special session."

Now all this may be true, and some of it is, but the accuracy of it does not establish the truth of the charge made in the editorial heading—"An Illegal Call for a Special Session of the House of Bishops." How does any of this make the call illegal? There is, no doubt, no written authority for the Presiding Bishop to specify "receiving a memorial" in the call, but that does not make the call illegal, for it remains unquestionably a legal call for a session of the House of Bishops to elect two Missionary Bishops. Even if it be construed illegal for the Presiding Bishop to add this secondary purpose to the call, it would not cause the call itself to be illegal, for the remainder of his summons would constitute a legal call. The *Churchman* has simply been unhappy and inaccurate in the "scare head" of its editorial, which is always unfortunate where one is charging a trusted official with committing an illegal act.

But we may go farther than this. There is abundant precedent for the House of Bishops to receive both the memorials that have been addressed to it, whether or not the receiving of them is enumerated among the purposes of the call; and it is immaterial whether the receiving of them be enumerated in the call or not.

Strangely enough, every provision in the canons for a special session of the House of Bishops is contained only incidentally in canons not relating primarily to sessions of the House. The provision for a call for the purpose of filling vacancies in the episcopate of missionary districts is contained in Canon 10, "Of Missionary Bishops." There is provision for a call for the purpose of receiving the resignation of a Bishop in Canon 12, "Of Duties of Bishops"; and for the purpose of taking action in the event a Bishop abandons the Church's communion in Canon 32, "Of the Abandonment of the Communion of this Church by a Bishop." It may easily be maintained that no session of the House of Bishops, apart from General Convention, might be called for any other purpose, though even that does not necessarily follow, and we can easily conceive of circumstances that might justify a call simply in order that the Bishops might meet "in council," wherein some of their most useful deliberations are held. However that may be, and though certainly there can be no concurrent legislation effected at a special session, yet there are numerous precedents for presenting to the House, during a special session, topics for consideration, not requiring the enactment of laws.

The most conspicuous precedent may be found in the call for a special session of the House of Bishops to be held in Cincinnati in April 1902. The call was issued by Bishop Clark, as Presiding Bishop, through Bishop Dudley as assessor, and stated the business as being the election of Missionary Bishops for Salina, Honolulu, and Porto Rico, concluding "and (4) to consider the reply to be made by the House of Bishops to the Memorial from the Mexican Episcopal Church; and, further, to take such action as it may think best concerning the administration of ecclesiastical affairs in Mexico" (Journal of 1904, p. 399). At that session the Mexican memorial, covering more than two pages of the Journal, was presented, and was the subject of somewhat prolonged discussion on the basis of various resolutions that were presented, one of which was ultimately adopted. This undoubtedly is ample precedent for the inclusion of the subject of a memorial in the call. In addition, at the same session there was received a memorial from Bishop Kozlowski, and a resolution replying to it was adopted. There was also introduced by the Bishop of Missouri, the present Presiding Bishop, a series of preambles and resolutions in regard to the eventual taking over of Church work in the Danish West Indies. That subject was by vote postponed until the next meeting of the House, but no objection appears to have been raised to its consideration. We have, therefore, in this single session, precedent for (*a*) stating in the call that a memorial is to be considered; (*b*) the actual consideration of such memorial, with determination of the subject; (*c*) the presentation and consideration of another memorial not embraced in the call; with (*d*) resolutions relating to extraneous matters altogether, not involving such legislation as requires the concurrence of both houses of General Convention.

A call in the same year for a second session of the House of Bishops to be held in October specified the election of a Missionary Bishop for Salina, and a postscript following the signatures to the call contained the following additional matter: "The Presiding Bishop suggests the consideration by the Bishops in Council, when assembled in Philadelphia, of the whole question of the consecration of the three Bishops-elect of the Mexican Episcopal Church" (Journal of 1904, p. 409).

Here, as in the former case, there was obviously no direct canonical authority for specifying such a matter in the call, but it was accepted as at least in accordance with common sense. At this session a preamble and resolution relating to Bishop Kozlowski were adopted and a committee appointed to consider the matter further, although the subject had not been enumerated in the official call.

A special session was held in October 1899, the call for which stated the purpose to be the election of a Missionary Bishop for Kyoto, "and also to take such steps as may be necessary in [the Bishops'] judgment in regard to the proposal of the Bishop of Honolulu to terminate his oversight of the mission in the Hawaiian Islands as soon as the House of Bishops in America is ready to consecrate a Bishop to succeed him" (Journal, 1901, p. 377). In that session not only were the necessary steps taken to obtain the transfer of jurisdiction in Hawaii from the English to the American Church, according to the call, but there was also passed a resolution to cure any irregularities that might have occurred in connection with the consecration of Bishop Funsten.

At a special session in October, 1894, called for the election of Missionary Bishops, extended reports on miscellaneous subjects were received from two committees appointed at an earlier special session in March 1893. A proposed amendment to the canons was received and, by direct vote, referred to the Joint Commission on the Revision of the Constitution and Canons, appointed by the preceding General Convention. And the Bishops "in council" appointed a committee to issue on their behalf a pastoral letter on the Incarnation and Inspiration, which pastoral was subsequently published by the committee.

We might continue these precedents indefinitely, but it is sufficient to say that there have been repeated instances in which miscellaneous matters have been included in calls for special sessions of the House of Bishops, though always, as in the present case, as subordinate to purposes distinctly mentioned in the canons as sufficient cause for such special sessions.

Moreover there have been precedents for receiving memorials with and also without notice in the call, and abundant precedent for taking such action on miscellaneous subjects as is competent to the House of Bishops alone, not requiring the concurrence of the House of Deputies.

Hence the presentation of a memorial to the House of Bishops, at a special session, is, we believe, abundantly justified, being reasonably analogous to these precedents. And no distinction can be made between "legitimate" and "illegitimate" memorials. It is perfectly legitimate for men to petition for action that would, in fact, be unwise, if they deem proper to do so.

IN THE SAME issue of the *Churchman* there is also a letter from the Bishop of West Texas imploring his brother Bishops not to "rescind the unanimous action of the whole body of Bishops"; not to take "adverse action on their previous and unanimous action." These fears of the Bishop are, of course, groundless. The House of Bishops cannot, by itself, rescind or change a canon at any session, special or regular. There is nothing, however, to prevent the interpretation of a canon, particularly by means of a pastoral letter, such as that set forth at the special session of 1894, which interpreted the Catholic Faith itself, though the session was called only for the purpose of electing Missionary Bishops. We should be very glad if the issuance of such a pastoral letter should be the outcome of the present session, and it would enable the Bishops to record their view of what is and what is not legal with respect to the provisions of Canon 19. The memorial of the eleven hundred clergy did not ask the impossible feat of canonical legislation at this special session. It asked that the Bishops would "take measures *at the General Convention of 1910* to expunge from Canon 19 these words," etc.; and that "at an early date" the Bishops would "assure us of your sympathy with our grave concern in this matter." The precedent whereby a proposed change in the canons, offered by a Bishop, was received and, by vote, referred to the Commission on the Revision of the Constitution and Canons, at the special session of October 1894, is ample precedent for the House at this present session to receive a memorial to amend a canon at the next session of General Convention and, should the House so elect, to refer it to a committee to consider and report at the next General Convention. And the precedent whereby the Bishops "in council" set forth a pastoral at the same session is sufficient for like action at the present time, should the House deem it proper to do so.

As what we have written will obviously be read only after the session of the House of Bishops is over, we have in mind only the vindication of the "legality" of the call for the present session, and therefore of the session itself. The Presiding Bishop may conceivably have been unnecessarily precise in wording his call for a special session, though even that is in accordance with ample precedent; but even so, his call would not be rendered "illegal." The right of petition is inherent in the people, and does not require specific legalization by written law. Whether that for which they petition be wise or otherwise, or whether it can lawfully be granted at any fixed time—as at such a special session of the House of Bishops—does not affect the right of petition in itself.

A BISHOP MISREPRESENTED.

IT is certainly an unhappy necessity that impels us to criticise a second and equally unjust heading to another item in last week's *Churchman,* this time in the news columns. The heading, "A Bishop who Doesn't Believe in Missions," is sufficient to startle any reader. One fondly hopes there is no such Bishop in this American Church.

But when, upon reading the article, we learn that the Bishop thus characterized is the Bishop of Marquette, and that his address before the Church Club of Milwaukee is the ground upon which this charge is made, we do not hesitate to pronounce it a moral libel. Here, as in the instance criticised above, if every word contained in the *Churchman's* article were true, it would still not bear out the truth of the heading. It is *not* true that the Bishop of Marquette is "A Bishop who Doesn't Believe in Missions." Singularly enough, the Milwaukee Church Club was able to secure the Bishop's presence at its dinner in January by reason of the fact that he was then *en route* from his northern diocese to Chicago—several hundred miles distant—for the express purpose of participating in a session of the executive committee of the Fifth Department Missionary Council, which was planning how best to promote the work of the Domestic and Foreign Missionary Society in the Middle West. Those who, with the present writer, were in attendance upon that committee meeting—held the day following the delivery of Bishop Williams' Milwaukee address—will rub their eyes in astonishment when reading this charge against one of their own number who showed such thorough interest in missionary matters in that session. Indeed, the Bishop of Marquette was selected by the Fifth Department Missionary Council at its session last October as its Department representative in the sessions of the Board of Missions in New York, because of his exceptionally intelligent grasp of the whole missionary problem.

Bishop Williams' Milwaukee address gave no justification for the charge made by the *Churchman.* He did, indeed, lay stress upon the overwhelming duty resting upon the Church to provide more adequately for the sixteen millions of population between the Ohio river and the Canadian boundary. He did truly maintain that our duty to the few thousands in Alaska was relatively as nothing compared with our duty toward these millions who, like Lazarus, lie at our very doors; yet the national Church spends—and well spends—more than five times as much for Alaska's 70,000 souls as for the 16,000,000 of the Middle West; a mathematical disproportion in favor of the former in the ratio of one to 1,150. He did suggest the question whether, since the national Church does not take this work into its hands, it might not be necessary for the Middle Western dioceses to devote their chief or even their whole resources to this overwhelming necessity that was thrust upon them, whereby foreign missions had been brought to our very doors. Moreover, he stated that the Middle West was *the only missionary section of this country that has sent to general missions more than it has received from general missions* since the Church was first planted therein, though its needs for missionary assistance are probably greater to-day than they ever were before.

Bishop Williams made no charge against the national Church for its neglect of this enormous field. He did not suggest that its representatives neglect it because they "do not believe in missions," which would be as untrue as the *Churchman's* charge against him—no less, no more. The presumption is that the national Church neglects this work because it believes the Church in the Middle West itself strong enough and competent enough to do it. It was on this assumption that the Bishop was discussing whether the wealth of the middle western cities, Chicago, Milwaukee, Detroit, Cleveland, Cincinnati, might not be drawn upon for extending work in the weaker dioceses such as Springfield, Quincy, and the dioceses in Indiana. Overwhelmed as the middle dioceses are with the needs of their own diocesan missions, he suggested whether there might not be such an emergency as would justify us in leaving the general work to the national Church, and throwing our resources chiefly into this work in the Middle West; not because we are averse to the former, but because the national Church has willingly undertaken that, and has declined to undertake the latter. If the national Church deems it proper to specialize its efforts more particularly upon distant fields, may it not be our paramount duty to specialize our efforts upon this work in the Middle West, which, from the first, the national Church has neglected, and which devolves primarily upon us? This, as we recall it, was the substance of the Bishop's address.

But the Bishop made it clear that the chief need was not for his own diocese of Marquette. He explained that the Church was relatively strong in Michigan and Wisconsin, and that the especially weak and needy sections of the Middle West were in the states of Ohio, Indiana, and Illinois, and particularly in the southern portions of those states, contiguous to the Ohio river.

Does the *Churchman* realize that its own publication office is nearer to that Ohio valley than is the see city of the Bishop of Marquette? Does it realize that the Bishop was earnestly pleading for the needs of a section farther removed from his own diocese than it is from New York? Does it realize that even viewed as local work it is nearer to New York and still nearer to Philadelphia than it is to Marquette?

But what sacred difference is that which makes it missionary fervor, to be applauded, to appeal for assistance for 70,000 people in Alaska, but only selfishness to be condemned when one appeals for assistance for millions of people in the Middle West? Does God love an Alaska miner 1,150 times more than an Illinois miner? Is digging for gold more sacred than digging for coal? Is it more wholesome to dispense with God and His

worship in Kankakee than in Ketchikan? In Michigan City than in Circle City? In Fort Wayne than in Fort Yukon?

When Bishop Rowe goes to New York and makes his splendid, inspiring appeals for help for Alaska, does the *Churchman* chronicle them under the head, "A Bishop who Doesn't Believe in Missions"? Yet Bishop Rowe is appealing for his own work—as he ought to do, for the Church sent him to Alaska to do Alaskan work and calls him home to tell about it, and not about Chinese work. But when the Bishop of Marquette goes to Milwaukee and pleads for assistance for—not Marquette but—Ohio, Indiana, and Illinois, this is the libelous summary of his address which the *Churchman* sees fit to write in black-faced letters—"A Bishop who Doesn't Believe in Missions"! A Bishop held up to public contumely because he was caught in the act of doing exactly the reverse of that which the *Churchman* charges against him!

When any part of the Church press lends itself to personal vilification of Bishops and to absurd charges of illegal action against the Presiding Bishop, it would seem to be the duty of Churchmen generally to utter a protest.

WILL somebody kindly tell us how members of Churches not bearing the euphonious title of Protestant Episcopal, wish collectively to be called? If we speak of them as sectarians, they feel aggrieved. We have tried various forms of what seemed to us polite speech, but we seem not yet to have discovered the right word, though we have every wish to be courteous to them. An editorial item in the *Christian Register* (Unitarian) last week began: "It is claimed that some Episcopalians have taken advantage of recent legislation to open the doors of the Episcopal Church too wide to ministers of what the LIVING CHURCH describes as the 'Protestant denominations.'"

Now will the *Christian Register* kindly coin a term by which we can refer to that aggregation of people who "profess and call themselves Christians," but who do not recognize the jurisdiction over them of the laws of the Catholic Church or any of its constituent branches, and which will not seem to them to be offensive?

Our own vocabulary will thus be extended a word or two beyond its present dimensions; for we confess that up to the present time we have not been successful in recalling such a term.

When Unitarians rise up to protest against being called Protestants, on the ground, apparently, that they are being insulted, it would seem as though we might already have reached that long-deferred time when so-called Protestant Episcopalians might deem it expedient to take the next step.

BY an error in the sub-heading of the ninth of Mr. Clinton Rogers Woodruff's present series of papers (LIVING CHURCH, January 16th), Professor A. Lawrence Lowell, of Harvard University, was made to appear as a "Distinguished Foreigner," the sub-title reading: "Views of Two Distinguished Foreigners on American Municipalities." The two gentlemen quoted—James Dalrymple and Professor Lowell—should have been described as "Two Distinguished *Authorities*." We need hardly say that we were wholly innocent of any intention to cast discredit upon either the fact or the quality of the citizenship of the distinguished president-elect of Harvard.

MANY inquiries having been received as to the possibility of obtaining leaflet copies of the Missionary Processional printed last week in THE LIVING CHURCH—"God is Working His Purpose Out"—we have pleasure in announcing that The Young Churchman Co. (Milwaukee, Wis.) is printing an edition on heavy paper, arranged conveniently for choirs, which may be obtained at $2.00 per hundred in any quantities.

ANSWERS TO CORRESPONDENTS.

L. M.—The withholding of the cup from the laity seems to date from about the eleventh century, though it was not common for at least two centuries more. It was first ordered as an universal practice in the West by the council of Constance, A. D. 1414. It is intended partly as a protection of the sacred species and partly to teach that the whole Christ is present under both forms in the sacrament.

A NEW ARCHBISHOP OF YORK

Unique Ceremonies Attending the Confirmation and Installation of Dr. Lang

ADDRESS OF THE EIGHTY-NINTH ARCHBISHOP IN THE LINE OF PAULINUS

The Living Church News Bureau
London, January 26, 1909

THE principal ecclesiastical events of the past week have centered round the new Archbishop of York. The ceremony of confirming the election of the Rt. Rev. Dr. Lang as Archbishop of York, consisting, apart from its religious side, of a judicial proceeding, according to ancient forms of English canon law, took place on Wednesday. *Quoad*, the place of the confirmation, Mr. Digby Thurnam's letter in the *Times* newspaper seems to have had its desired effect. The Archbishop of York's election was confirmed, not at the Church of St. Mary-le-Bow, Cheapside, the traditional home of the Archbishop of Canterbury's jurisdicture, but at such a perfectly harmless place as the Church House, Westminster. And it is also satisfactory to note that in another particular the arrangements, as actually carried out, were such as further to safeguard the independence of the metropolitical see of York in relation to the Canterbury primacy. Although the Archbishop of Canterbury took part in the ceremony of Confirmation, his Most Reverend Lordship merely presided as *primus inter pares*. The other confirming ecclesiastics were the Bishops of Durham, Winchester, Rochester, Worcester, St. Albans, and Southwark. The Bishop of London, who, in the ordinary course of events, should have been there, was not present.

FUTILE PROTEST BY KENSITITES.

Prior to the public ceremony these prelates heard and dealt with a protest which had been lodged against the confirmation of the Archbishop-elect of York by J. A. Kensit, secretary of the Protestant Truth Society, and head of the notorious band of Protestant agitators known as the Wycliffe Preachers. The Kensit protest stated, *inter alia*, that Dr. Lang encouraged, during his tenure of office as Bishop of Stepney (in the East End of London), the most flagrant law-breaking in many churches; that his evidence before the Royal Commission showed that he was unfit to administer the laws and discipline of the Church; that his preaching and teaching had been sacerdotal throughout his ministry. The Archbishop of Canterbury, when Kensit had finished reading his protest, delivered the decision which he and his colleagues had arrived at in regard thereof. It was, in brief, to the effect that the matters alleged in the protest did not fall within the purview of their action and responsibility in the confirmation proceedings.

The ceremony of confirmation afterwards took place in the large hall of the Church House, there being a fair attendance of the general public. Before and during the aforesaid proceedings a number of Kensitites paraded in front of the Church House, bearing placards and a large white banner, on which was printed in black letters: "Warning. The new Archbishop is a Romanizer. Read Kensit's Protest." On the placards were such claptrappish inscriptions as: "Dr. Lang, Archbishop of (Rome) York," the word ~~Rome~~ being crossed out and "York" substituted; and "Mr. Asquith's betrayal of Protestantism." One of the placard bearers wore a sash bearing the words, "Oh, for another Cromwell!" It is stated that the Wycliffe Preachers are going to begin a campaign in York against the new Archbishop.

INSTALLATION AND ENTHRONEMENT.

The ceremony of installation and enthronement of the Most Rev. Cosmo Gordon Lang as eighty-ninth Archbishop of York, Primate of England, Metropolitan, took place yesterday, feast of the Conversion of St. Paul, in the Metropolitan Church of St. Peter, York, before a congregation of some 6,000 of the clergy and laity of the Archdiocese and Province, and people from other parts of England, one of the largest in the history of the minster. There were practically two distinct congregations present, being separated from each other by the solid stone screen between the choir and the nave. It was not without special significance, in view of the new Archbishop's attitude towards the laity, that those who were fortunate enough to secure admission to the choir were almost entirely lay members of the Church. Among these were Lord and Lady Halifax, Lieutenant-General Baden-Powell, and about 100 friends of the Archbishop from London. Also in full view of the High Altar,

with places of honor assigned to them, were the mother of the Archbishop, with two of his brothers, and an uncle and aunt. Among the vast congregation in the nave were some 600 diocesan clergy in surplices, members of Convocation of the Northern Province, and of the House of Laymen, the Lord Mayor of York in his robes of state, and the Corporation, the magistrates, and a number of military officers. Before the High Altar stood the famous chair of York, originally a coronation chair, and which, since the Great Rebellion, has been used for the enthronement of successive Archbishops of York, until, twenty years ago at the enthronement of Archbishop Magee, it was in such a dilapidated condition that a modern substitute had to be provided. The new Archbishop greatly desired to be enthroned in this old chair; and so, after being repaired and covered with olive green velvet, it was restored to its traditional position in the minster for yesterday's ceremony. Upon the High Altar was laid the Saxon Testament, one of the most precious treasures of the York chapter, upon which the new Archbishop was to take the appointed oath. At half-past 2 a small procession, composed of the Dean and Chapter, with the choristers singing the hymn, "We love the place, O God," passed through the choir from the treasury to the chapter house, where certain formalities were observed in connection with the enthronement. The Dean's procession afterwards reentered the minster and passed down the nave to the great west doors, which from ancient times have only been opened for the reception of a Sovereign or an Archbishop. Here to the Dean the Archbishop made the traditional demand to be inducted, installed, and enthroned, and in response the massive doors were thrown wide open. The Archbishop was then conducted through the long nave and choir to the High Altar. During the procession the choristers sang in measured tones, "Hail, Festal Day," from the ancient York Processional. Before the Archbishop was borne a processional cross of silver. Behind him followed five of the comprovincial Bishops, their Lordships of Durham, Newcastle, Wakefield, Manchester, and Carlisle, each with his chaplain, and by the Bishops Suffragan of Beverly, Hull, Sheffield, Knaresborough, Burnley, and Richmond, and Bishop Thornton. The Archdeacons of the Province completed the procession.

Upon reaching the High Altar, the Archbishop, facing the Dean, again petitioned for his induction, installation, and enthronement. The Sub-Dean then tendered to the Archbishop the venerable Saxon copy of the Holy Gospels, upon which he swore to "observe and to the utmost of my power defend the rights, privileges, statutes, and customs of the Minster." Then followed a specially impressive part of the ceremony. The Archbishop knelt while the Dean pronounced the time-honored, customary words by virtue of which he invested the Archbishop "with all the rights, members, honors, privileges, prerogatives, and preëminences whatsoever" appertaining to his exalted position; and also gave him the customary blessing in the following beautiful form:

"May the people honor thee, may God help thee and keep thee, the Lord grant thee all thy petitions, and endue thee with honor, with chastity, with knowledge, with bountifulness, with charity, and humility! Be thou worthy, just, patient, sincere, as an angel and messenger of Christ. May God be thy Father, and the angels of God protect thee! Be the Church thy mother and the apostles thy examples. The Lord confirm and strengthen thee in righteousness and holiness. Peace ever be with thee, through our Lord and Saviour Jesus Christ."

The Archbishop then rose and seated himself in the ancient chair, while the Dean, facing the congregation, made the formal declaration of induction, installation, and enthronement. The service concluded with the selected versicles and prayers, and the *Te Deum* to Stamford's setting in B flat.

ARCHBISHOP LANG'S ADDRESS TO THE CONGREGATION.

The Archbishop afterwards first gave an address to the congregation in the choir. In the course of this address, delivered from the sanctuary, the Archbishop said (according to the report of the *Times'* special correspondent):

"We look first of all backward through the long vista of the centuries, during which the mercy of God has led and guided this ancient Church of England. At the far end of it we see forms which we cannot recognize, reminding us of an ancient British Church. We discern the figure of Paulinus laying in his wooden church upon this place the seed out of which so great a tree was to grow. It is to me not a form of speech, but a most moving and penetrating thought, that I am set in this place, the eighty-ninth Archbishop since Paulinus. It is truth of the spirit, if not of the letter, that this chair comes down to us from the days of the Northumbrian Kings. Certainly it has been used for the last 600 years. The copy of the Gospels which was tendered to me for the customary oaths comes down to me from Anglo-Saxon days. It is a symbol of the one blessed and everlasting Gospel committed through all these centuries to the Church of Jesus Christ.

"We naturally have memory to-day of those who during all these ages have inspired and ruled the Church of this see and province. It is to me natural to remember with special thankfulness those missionaries who came to this North of England from an island of the West still breathing in its western air the fragrance of the saints, and giving to us an example and symbol of the apostolical creed, of the prelates such as Walter de Grey, a stalwart servant of Church and State; or Richard Scrope, who asked to be allowed to unite his own sufferings with the wounds of his Redeemer; or John Dolben, who is honored as the preaching Bishop, who spoke the Word among the villages of Yorkshire; or John Sharp, who meditated upon the Word amid his garden and spoke from his heart to his people. Or, to come to later times fresh in the memory of many here present, we remember William Thomson, strong, resolute, contending as an athlete for the faith before the work-people of Sheffield or Hull. We think of the brilliant orator taken from this diocese before his powers could be used. But most of all, chiefest of all, we think of one still living, William Dalrymple Maclagan. He has laid down the rule with all that quiet and soldierly dignity, that spiritual grace, with which he discharged it. I beg of you, in the silence that will follow, to commend him, as he passes to the eventide of his life, to the love of God, to pray that the peace of God which passeth all understanding may guide his heart and mind, through Jesus Christ our Lord. . . . .

"But secondly we look around. The trust of the past is for the use of the present. It is not to those early days, not to the Middle Ages, not to the sixteenth or seventeenth centuries, that we must look for the sphere of our task and the inspiration of our labor, but to this twentieth century, in which the Providence of God has placed us. It is ours to speak the living message of the living Christ to living men. It is ours to say how Christ rebukes the sin of our own day, solves its problems, vindicates all that is best and truest within it. We look around, so also we must look forward. We must try to win for the Lord Jesus Christ these English people, so dear to this English Church. We must never cease to work and pray for the time when those who own His Name, who are separated from our communion, may be gathered together again in oneness of spirit, and, it may be, of body."

There was an interval for private prayer after the address, and then the Archbishop gave his blessing. Upon the Archbishop's procession leaving the choir, a halt was made at the choir gates, while the Archbishop, stepping upon the dais which had been erected near them for him to speak from, delivered his second address to the vast concourse of people in the nave.

The Archbishop also gave this congregation his blessing. "As the people streamed out of the minster in the gathering twilight," writes the *Times'* special correspondent, "the bells overhead rang out a joyous peal in honor of the new Archbishop."

J. G. HALL.

HALF-SURRENDER.

BY MARIE J. BOIS.

WHICH of Christ's faithful disciples never made the painful discovery that although he honestly thought he had made a full surrender to his Master; although at every Eucharist he offered himself, "soul and body, to be a reasonable, holy, and living sacrifice" unto God, yet it was, after all, but a half-surrender? He did not really pray for a complete annihilation of self, that subtle enemy, every ready with plausible excuses; that dangerous enemy, all the more dangerous because of its disguises so cleverly adapted to every new condition and state of the heart and soul. For a little while the disciple is allowed to go on, gathering strength and knowledge on his way, unknowingly being prepared for the greater light which is to burst on him and for the sterner conflict in which he must engage.

Self! How much could every seeker after truth quote from masters in the spiritual life on that very subject! Yes, but not until he is willing to use, as it were, the surgeon's knife on his own quivering self; not until he tears off its attractive and deceptive cloak and considers it in the hideousness of its enmity to God—not until then can he hope to be among those who stand before the throne holding "Palms of victory in their hands."

Shall we not, then, make a complete and full surrender? Shall we not ask Him to empty us of self that we may be vessels meet for the Master's use, no longer whispering: "Some of self and some of Thee." Let us pray ardently and longingly: "*None* of self, and *all* of Thee."

FAREWELL TO MISSIONARIES

Customary Service at Church Missions House for Two Departing for China

THE MUNIFICENT BENEFACTIONS OF THE LATE MRS. COCHRAN

The Living Church News Bureau
New York, February 9, 1909

ON Monday morning, February 8th, a farewell service to two missionaries, leaving the diocese of Newark for work in the China field, was held in the Church Missions House. The Rev. Henry A. McNulty was a communicant of All Saints' Church, Orange Valley, N. J., before entering the General Theological Seminary. On being graduated in 1904, he became general secretary of the Church Students' Missionary Association, and has continued in that office, being canonically resident in the Newark diocese, and doing occasional Church work in that jurisdiction. He will now be connected with St. John's College, Shanghai. Miss Sarah H. Reid of St. Thomas' Church, Newark, will teach and take part in the administrative work of the same institution, under the auspices of the Woman's Auxiliary of the Church of the Holy Apostles, Philadelphia. Miss Reid was born and educated in Hoboken, N. J., and brought up in Church work under Archdeacon Jenvey. She took work in private schools in New York City, and for the last five years has been a secretary in the office of the Young People's Foreign Missionary Movement. It was there she received her training for missionary work. She expects to sail from San Francisco on February 16th. The Rev. Mr. McNulty will leave New York City on February 17th.

DEATH OF A WELL-KNOWN CHURCHWOMAN.

Mrs. Eva S. Cochran, widow of William F. Cochran, an active worker in charitable and philanthropic fields, died of pleuro-pneumonia at her residence in East Forty-fifth Street on Wednesday, February 3rd. The body was removed to Yonkers on Friday afternoon, and was escorted through long lines of sorrowing friends to St. John's Church, where funeral services were conducted by the Rev. John M. Ericsson and the Rev. J. E. Freeman. Many hundreds of people lined the streets and crowded the church.

Mrs. Cochran had a large fortune, from which she built many churches, notably St. Andrew's Memorial and the Church of the Redeemer, Yonkers; the Church of the Redeemer and rectory, Sorrento, Me.; St. Joseph's with school and rectory, Fayetteville, N. C.; and others. With her husband she built and endowed St. John's Hospital, Yonkers, and the rectory and parish buildings of St. John's, Yonkers, she bought and gave at a cost of $50,000; the old Manor House, Yonkers, she gave a fund of $40,000; to maintain St. John's cemetery, Yonkers, she gave $50,000; and $25,000 to St. John's and St. Andrew's, respectively, for endowment; she built the orphanage at Gardiner, Me.; also she built, partially or wholly, hospitals, chapels, schools, etc., in many parts of the country. She was 63 years of age when she died.

The service at St. Andrew's Memorial Church on Sunday morning was in the nature of a memorial to the great benefactress of that and other churches. The Rev. James E. Freeman, who has been closely associated with Mrs. Cochran in many of her later benefactions, being the rector of two churches built by her generosity, delivered a memorial address, in the course of which he said:

"Last Wednesday night, after a brief illness, the 'silver cord' was loosed that bound the life of our beloved friend to her earthly home. As the day was drawing to its close and the great, busy city was retiring from its quest for gain, the 'shadows lengthened, and the evening came, and the busy world was hushed, and the fever of life was over, and the work was done,' and a truly noble soul passed out into the eternal day. It was not the sunset of a life that bore upon it the marks of late years, it was rather the consummation of the life of one whose splendid sheaf was white to the harvest. Time had not touched with indelible traces the face, nor written his deep furrows there; but to those who knew the rich treasures of this life's service, there were the clear and certain marks of a full and rounded out existence that gave witness of the tasks so finely and completely wrought. Mrs. Eva Smith Cochran lived a life so conspicuously occupied with service, so filled with deeds of rare unselfishness, so steadily and unfailingly engaged in things that make for human betterment, that it was as an open book, 'read and known of all men.'

"Back of all her deeds of charity, extending as they did far beyond the borders of her community and reaching out to remote parts of distant fields, was the high consciousness of personal responsibility to Him in whose service her whole life was enlisted. Gifted with exceptional qualities of mind and heart, with a rare faculty of discrimination and a judgment of exceptional clearness, Mrs. Cochran came to be, to an ever widening circle of friends and fellow-workers in the Master's service, a source of direction and inspiration. Full of fine impulses but never impulsive, clear but not ungenerously critical, she saw what others failed at times to see; and when her judgment was registered, it was that of a mind mature and deliberate in its conclusions. Shunning the distinction of being conspicuous, she retired from every scene in which her work rendered her notable, to the quiet and seclusion of her home. I cannot think of Mrs. Cochran as other than this; she courted no favor, she asked no applause, she regarded all her acts as in the line of a clearly defined duty."

AT THE EAST SIDE HOUSE.

After continuous and zealous service through twenty years, Mr. Everett P. Wheeler, a member of the New York Bar, has resigned the presidency of the East Side House, at the foot of Seventy-sixth Street. This work really grew out of the active interest of the Church Club. The work has greatly improved in the last year and the financial conditions are very satisfactory. Miss Trenholm, the head-worker, reports for the last year the following aggregate attendances: Gymnasium, 10,000; kindergarten, 8,600; day nursery, 2,400; sewing class, 1,900; various clubs, 38,700. The budget of administration expenses amounts to $18,000 per annum.

SPECIAL SERVICES, HOLY CROSS, KINGSTON.

On the eve of the Purification there was a Candlemas procession in connection with the annual Catechism festival in the Church of the Holy Cross, Kingston. The Bishop of Salina pontificated, assisted by the rector, the Rev. Charles Mercer Hall. Some fifty or more questions based on the Church Catechism were put by the rector from the pulpit; the answers from the children were promptly given by many voices. A very large congregation witnessed the blessing of lights and the solemn procession.

MID-DAY MUSIC AT ST. PAUL'S CHAPEL.

Old St. Paul's was so crowded with people at the Mendelssohn Centenary performance of the cantata, "Lauda Sion," last Tuesday that many were unable to get within the doors. A count showed the presence of 1,290 persons in the chapel, and fully as many more sought admission. The large, intelligent, and reverent congregation has prompted active preparations for a series of performances designed to provide a refining influence and a high intellectual enjoyment under Church auspices for the noon-hour of hundreds of busy people in this congested down-town district.

A list has been furnished by the vicar, the Rev. W. Montague Geer, for Lenten recitals, at noon (12 M. to 1 P. M.) on the following dates: Tuesday, March 2nd, "The Darkest Hour," Harold Moore; Tuesday, March 23rd, "The Message from the Cross," Will C. Macfarlane; Tuesday, April 6th, "The Crucifixion," Sir John Stainer. This work will also be sung on Good Friday night at 8 o'clock. On Tuesday, April 13th, there will be an Easter Carol service at the noon-hour. The choir will be augmented for all the above services. No tickets are required, and people may come and go to keep business appointments.

ST. JOHN'S CHAPEL AND TRINITY CHURCH.

Services continue in the chapel, according to the injunction proceedings restraining Trinity corporation from interfering with them. The hearing on the application to make the injunction permanent was continued from Tuesday of last week to Tuesday of this week.

Apropos of the bill introduced into the legislature to provide for an investigation of Trinity Church, the Newark *Evening News* gravely suggests the following topics as worthy of instant consideration by the proposed commission:

"A federal department of churches, with a secretary of cabinet rank.

"An eight-hour day for ministers.

"A government guarantee of collections and ministers' salaries.

"An employers' liability law to cover accidents to the faith of the individual, for which heretical or other injurious preaching is responsible.

"A revision of the ecclesiastical tariff levied in the form of pew rent. (In the case of Trinity it amounts to $18,000 a year.)

"An investigation by the natural resource commission of the extent of religious dissipation and the spiritual loss involved.

"An investigation by the Interstate Commerce Commission of the religious business that is being done across state lines by visiting pastors and communicants with a suburban residence.

"An investigation of the institution of new and the abandonment of old churches to discover whether it is in restraint of trade.

"An investigation of the value and propriety of the direct primary to be used in the selection of the clergy.

"The giving to the communicants of the right of initiative and referendum in all matters now lying within the jurisdiction of the vestry.

"The only regret to be expressed in connection with this bill is that Oregon has established no precedent in like cases for New York State to follow."

ARCHBISHOP LANG AND LAY READERS.

THE new Archbishop of York, speaking recently at a meeting of the London Diocesan Readers' Association, presided over by Archdeacon Sinclair, said they must all be unfeignedly thankful that at last the position and work of the lay reader was raised to the recognition if deserved. It was a real disaster that a multitude of men who felt within themselves some special gift of ministry should have been obliged to exercise it outside the limits of their own Church. Gradually and coherently that recognition had been obtained. If religion was to be brought home to the lives and consciences of our people in these great new nations abroad and also at home, we must in a more and more definite way find recognition and official places for those lay ministries in the Church. For the first time the Bishops had brought forward a series of coherent regulations for the management of English lay readers. The governing principle was that the reader was admitted to an office and not to an order of the Church. The commission of a reader ought to be carefully bestowed. He thought in the diocese of London there had been a tendency to make the office too cheap. In the light of recent events the public elementary schools could not be depended upon to give religious teaching, and therefore there was great need for the lay reader. There were readers who "aped" the clergy and disguised the fact in the church that they were readers. That was giving away the whole principle of the reader. The reader was a special sort of layman, not an inferior sort of clergyman.—*Church Times.*

IF YOU FAIL through sloth or negligence, or any other unfaithfulness, so that your work is undone when you come to die, you will have no chance of making up for it hereafter.—*Keble.*

NOTABLE WOOD CARVING FOR CHICAGO CHURCH

Relief Picture to be Placed in St. Paul's, Hyde Park

MANY ACTIVITIES OF THE CHURCH IN AND ABOUT CHICAGO

The Living Church News Bureau
Chicago, February 9, 1909

ONE of the most extraordinarily interesting pieces of Gothic wood-carving in America is that recently erected in St. Paul's Church, Chicago, a photograph of which we publish herewith. It is, as will be seen, a picture containing many figures. In the center is Christ reigning from His Cross, with St. Mary and St. John on either side. At the left appears the ruin of a Greek temple, and on the right the triumphantly rising towers of a Gothic church. Adoring angels are poised in mid-air, their wings folded, and at the base on either side are grouped many figures representing different aspects of the Church in work and in contemplation. A list is subjoined of all the figures, which are, as far as may be, portraits. The work is executed by Mr. I. Kirchmayer, the famous carver of Cambridge, Mass., who received his own training at Ober-Ammergau and in the art schools of Munich. Much of the best work in Boston and Cambridge churches and in the great new Cathedral of Manila was executed under his direction, and we note with satisfaction that the religious character is never lacking in what he puts his hand to. There is sincerity and simplicity, and the vision that only comes with faith.

NEW WOOD CARVING FOR REREDOS, ST. PAUL'S CHURCH, CHICAGO.

The figures depicted are as follows:

1. Christ, crucified, regnant.
2. B. V. M.
3. St. John.
4. Adoring Angels.
5. Bishop Chase.
6. American Indian.
7. Bishop Seabury.
8. Bishop Whipple.
9. St. Margaret of Scotland.
10. Wycliffe.
11. St. Augustine of Canterbury
12. Cranmer.

13. St. Columba.
14. Nubian Slave.
15. Jewish High Priest.
16. A Little Child.
17. Greek Philosopher.
18. Roman Soldier.
19. St. Benedict.
20. St. Louis, King.
21. St. Jerome.
22. Origen.
23. St. Monica.
24. Polycarp.
25. Charlemagne.
26. Savonarola.
27. St. Francis Xavier.

NEW CHURCH FOR DE KALB.

Plans have been drawn and accepted for a new church building at De Kalb. The cost is to be about $10,000, and nearly all of that amount has been received. The Rev. N. W. Heermans, who has been in charge since 1901, has worked hard and faithfully and his efforts are bearing good fruit.

THE WHITE SLAVE TRAFFIC.

The Illinois Vigilance Association, organized to suppress traffic in women and girls, of which Bishop Anderson is one of the vice-presidents, held a mass meeting on Monday evening, presided over by Bishop Anderson, and many plans were discussed looking to the suppression of white slavery in Chicago. An active campaign has been planned and a number of the Church clergy are to have an active part in it.

WOMAN'S AUXILIARY.

At the regular monthly meeting of the diocesan Woman's Auxiliary, Thursday, February 4th, the Bishop was the speaker. His subject was "Missionary Aspects of the Lambeth Conference." As this was the last meeting of the Auxiliary prior to the departure of the president, Mrs. Hopkins, there were many expressions of regret with best wishes for every blessing upon her new activities. These will consist largely of addresses to Woman's Auxiliaries in connection with Dr. Hopkins' visitations in the Fifth Department.

DAMAGE DONE BY FIRE AT LOCKPORT.

It is with deep regret that we report the loss by fire of the stone church building at Lockport—St. John's. The church was being heated for a burial service and the body was being borne to the church when the building was found to be ablaze. The service was held in the near-by Methodist edifice while St. John's Church was burning. It is hoped that the damage may be covered by insurance.

INCREASE OF DIOCESAN ENDOWMENT.

Weekly meetings by the Executive committee of laymen, bi-weekly lunches of clergy and laity, and much activity on the part of Archdeacon Toll in organizing the committees in every parish and mission of the diocese, have resulted in much enthusiasm on the part of both clergy and laity in the raising of $250,000 for the endowment of the diocese. While the activities have been inaugurated only a few months the endowment has gone from $25,000 to over $60,000 and is steadily increasing.

REUNION DISCUSSED.

About thirty of the clergy attended the Round Table meeting on Monday noon, February 1st, at the Church Club rooms, to listen to a very able paper on "The Reunion of Christendom," by the Rev. T. B. Foster of La Grange, and to its discussion by the Rev. Dr. Hall and the Rev. E. A. Larrabee. The Rev. W. S. Trowbridge of St. Bartholomew's was the chairman of the meeting.

DAUGHTERS OF THE KING.

The local assembly meeting of the Daughters of the King was held February 8th in St. John's Church, Irving Park. After the supper, a question-box was conducted by the Rt. Rev. M. Edward Fawcett, D.D., Bishop of Quincy.

RESPONSIBILITY IN CORPORATIONS.

The Bishop spoke to the Men's Club of Christ Church, Joliet, at its annual banquet, one week ago, on the subject, "Individual Responsibility in Corporations." Dr. Dougall was the toastmaster. Among the other speakers was Dr. MacLean, the rector.

MISSION AT PONTIAC.

The Rev. John D. McLachlan, rector of St. Paul's, Kankakee, held a mission at Pontiac, ending Septuagesima Sunday. It was marked by excellent attendance and much interest on the part of many outside the Church.

IMPROVEMENTS AT THE CATHEDRAL.

The new slate roof with copper trimmings on the Cathedral has been completed and the decorators are at work on the interior, the scaffolding having been erected last week. During the renovation and decoration, services are being held in St. Mary's mission house. Mr. Frederick Bartlett, the well-known artist, and his pupil, Mr. H. C. Walton, who has lately returned from abroad, have designed the decorations and are overseeing the work.

NOON-DAY LENTEN SERVICES.

The various committees to arrange for the Lenten noonday services this year were called together on Friday by the Bishop. The meetings will be held each noon during Lent in the Chicago Opera House, as in the past few years. The speakers will be announced later.

DEATH OF TWO CHURCHMEN.

On Tuesday of last week the burial service of the Church was read over the remains of two prominent and faithful Churchmen of the diocese, Mr. Ernest A. Schoyer and Mr. F. C. Bishop. The former was for years a vestryman of St. Paul's Church, Chicago, later serving as senior warden. He was laid to rest in Milwaukee, the Rev. Dr. Page officiating. Mr. Bishop was vestryman of All Saints' Church, Ravenswood. Both men are distinct losses to the Church. *R. I. P.*

CHURCH CLUB DINNER.

On Wednesday evening the Church Club gave a dinner and later listened to a most interesting address by Dr. Winfred Grenfell, the well-known worker among the deep sea fishermen of the Labrador coast. Mr. John A. Bunnell, the president of the club, presided, and Bishop Anderson was the toastmaster. There were about one hundred men present. While in the city Dr. Grenfell is to address the men's clubs at St. Paul's and Grace Churches, Chicago, St. Mark's, Evanston, and Grace, Oak Park.

CHICAGO HEIGHTS SEES A COMING BOOM.

Good news has come from Chicago Heights, where the Church has been making a brave struggle under the leadership of the Rev. C. A. Cummings. The largest steel tire plant in the world, involving several millions of dollars, is to be established there at once. This will bring into residence at least one thousand workmen, many of whom represent skilled labor. This number of workmen with their families ought to spell prosperity for the town and new life and strength to St. Ambrose's Church. RENMUS.

CALIFORNIA DIOCESAN CONVENTION.

SAN FRANCISCO, January 30, 1909.

A THREE days' session of the convention of the diocese of California, as also of the unique House of Churchwomen in connection therewith, was opened in Trinity Church, San Francisco, on Tuesday, January 26th, with the usual service. We had the presence of a notable leader and a most effective preacher in Dr. A. S. Lloyd, whose sermon at the opening of convention, together with his conference with the clergy and his address to the Woman's Auxiliary, and his after dinner speech at the Church Club dinner, were altogether out of the ordinary, and must have left a strong influence for God and for the missionary cause in hearts of his hearers. He seemed so far and away ahead of us all that sometimes it was difficult to know whether the result is inspiration and encouragement, or that discouragement that comes when we see people on spiritual heights that are apparently unattainable by ourselves. He certainly left us a vision of high and wonderful things to be done for God and the Church.

Then we had Dr. Worcester and the Emmanuel Movement. The two men, Dr. Lloyd and Dr. Worcester, are so different that one wonders whether our Bishop really intended the one to be as a foil or counterpoise to the other. But Dr. Worcester certainly brought a clean, distinct message, evidently reaching a wider clientele than Dr. Lloyd. The secretary of the Board of Missions comes as an incentive to the Church, to stir the Church to grasp its own spiritual power. The leader of the Emmanuel Movement comes with a spiritual message, it is true, but definitely and specifically his spiritual message is for "the healing of the nations." He left a tremendous influence in this community. He was worked almost continuously from Monday to Friday. Monday afternoon he met about 600 doctors and ministers, and presented to a most acute and critical audience the technical side of the Emmanuel Movement. Monday evening he made an after dinner speech at the Church Club dinner, when the lighter, more cheery side of his nature was in evidence. Tuesday evening he spoke for nearly two hours to a vast audi-

ence of about 6,000 persons, telling them of the Emmanuel Movement on its more popular side. It was a wonderful meeting, and no man can estimate its results. Sunday night also he had spoken to a thousand people in St. Mark's Church, Berkeley, and in the morning to a crowded church in Stanford University, thus reaching the two intellectual centers of California. Friday morning he preached before the Woman's Auxiliary, and on Friday afternoon he lectured before a tremendous audience for the benefit of a most deserving local charity not specially connected with the Church. Besides this there were private conferences and meetings of one sort or another filling almost every available moment, until the doctor was very glad on Friday evening to escape to the mountains of the south for some much needed rest.

Certainly Dr. Worcester brought a message for which this community was hungering. What the results may be of course no one can say in full, but one tangible result is the determination to establish a department of psychotherapy in St. Luke's hospital, San Francisco. This will be kept in close touch with the work in Boston, and will be on lines as nearly identical with that as possible, and there is strong probability that it will be placed in charge of one trained in Boston under the guidance of Dr. Worcester.

The Bishop of Sacramento was a third and equally welcome visitor and was presented to the convention.

It was a wonderful convention week, giving good evidence that the Church here is trying to face her problems both internal and external, and is bringing to her aid the best human help that can be found to give light and inspiration. We are fully aware of our deficiencies, but at least our Bishop is setting us a noble example of constant effort to do our duty in that state of life unto which it has pleased God to call the Church in this community.

THE LEGISLATION.

A committee recommended that General Convention be memorialized to provide an alternate series of lessons to be used biennially. The question was deferred for consideration at the next Convention. An important report of the Committee on Social Service was received on Wednesday, when the members of the House of Churchwomen were also present with the Convention. It was an important resumè of social conditions and needs in the state and in the city, and led eventually to the passage of several resolutions, among which were (1) a call upon the municipal authorities to enforce the present tenement house law. (2) That the convention endorse the tenement house bill now before the Legislature. (3) That the Board of Supervisors is hereby requested to eliminate from the city budget the income derived from the licensing of slot machines and take steps to have these machines prohibited here as in other cities. (4) That the convention endorse several pending bills relating to Child Labor. (5) That the convention urge upon the city authorities that pending the establishment of the new city and county hospital, temporary arrangements be made for the special hospital treatment of tuberculosis patients.

A representative of the Anti-Saloon League, the Rev. A. C. Bane, D.D., was heard in behalf of the work of that league, after which the convention expressed its hearty approval of the local option bill pending in the State Legislature, and endorsement of the Anti-Saloon League, with the recommendation that the local secretary be given opportunity to address the people of our congregations. In connection with the latter resolution the Bishop remarked that authority for such addresses could only be given in accordance with Canon 19. The convention also endorsed a bill pending in the Legislature with respect to race track gambling. The amount of the apportionment for diocesan missions was fixed at $10,000. Complimentary resolutions were passed in recognition of the rounding out of twenty consecutive years of services as treasurer of the diocese by Mr. W. A. M. Van Bokkelen. A resolution was adopted urging Church schools to provide lectures to teachers and older students on the treatment and prevention of tuberculosis; also that the Board of Education be urged to provide instruction in personal hygiene in all schools for the training of teachers; and approval was given to the efforts of the Board of Health and the Milk Improvement Association of San Francisco to provide a supply of clean milk.

The hope was suggested by the Bishop that the next Convention might possibly be able to meet in the crypt of the new Cathedral. A pleasant feature of the convention was the presentation to Dr. Lloyd of a Prayer Book and Hymnal as a memento of his visit to California.

THE ELECTIONS.

The balloting for delegates to the Eighth Department Missionary Council resulted in the election of the Ven. J. A. Emery, Rev. N. B. W. Gallwey, Rev. Cecil Marrack, Rev. J. Wilmer Gresham, Mr. H. R. Braden, Mr. George E. Butler, Mr. A. N. Drown, and Mr. A. C. Kains.

The balloting for members of the Standing Committee resulted in the election of the Rev. John Bakewell, D.D., Rev. E. L. Parsons, Rev. David Evans, Rev. J. Wilmer Gresham, Mr. A. N. Drown, Mr. C. D. Haven, Mr. L. M. Rinwalt, and Mr. W. A. M. Van Bokkelen.

THE BISHOP'S ADDRESS.

The Bishop recalled that three-score years of Church life in the diocese are nearly rounded out, which suggested to him to give a retrospective glance as well as to look to the outlook for the future. He approached the subject in terms of penitence chosen from the Holy Communion office, and then proceeded to the incidents of the year that has passed. He had confirmed 744, had visited 91 points, and officiated 205 times. With respect to the diocese, he recalled the two stages of progress since the earthquake of April, 1906. The first was the stage of relief, and the second, through which the diocese is now passing, is the stage of Church restoration. "At first we could well be content with temporary structures for worship, hastily, and for the most part cheaply, put together. But as the new city of steel and concrete begins to exhibit its almost magical self, the contrast of shack with skyscraper, of the House of God with the House of Trade, becomes more and more disconcerting; and as before there was a menace of starvation of body, so there followed a menace of starvation of buildings for congregations. A 'Class A' city was threatened with 'Class Z' churches." A half generation had heretofore built the entire group of churches in the see city, and the same half generation is now called upon to rebuild them, which, in the depleted condition of their own finances, was totally impossible. Two commissions have, therefore, visited the East, and by the generosity of Church people, including especially Mr. J. Pierpont Morgan of New York and Mr. George C. Thomas of Philadelphia, a fund had been raised for rebuilding. He hoped that "on every corner-stone of the new buildings which have had to await this help, a suitable inscription may mark the fact that their erection was made possible by that same sense of brotherhood, as it also carries us so far forward through our critical stage of rebuilding."

He proceeded then to consider our "Catholic Brotherhood in Christ." He recalled the earlier meaning of the term Catholic, to denote universality, and he preferred the term Brotherhood to that of Missions or Missionary. He wished to "stress our Catholic interests as well as our Catholic institutions." He felt that the institution of the Catholic Brotherhood in Christ could be especially put in evidence in this convention. He spoke gracefully in regard to two distinguished visitors in the convention from the East: the Rev. Dr. Worcester, who was to expound the Emmanuel Movement, and the Rev. Dr. Lloyd, of whom he spoke as "the General Secretary of what I may venture to call our General Board of Brotherhood." The Bishop closed with a consideration of "Revelation and Re-education."

THE HOUSE OF CHURCHWOMEN.

The delegates to the House of Churchwomen united with the convention in their opening service on the morning of January 26th, a large number being in attendance. At 2 o'clock the Rev. Edward L. Parsons held a short opening service for the House of Churchwomen, which, in the name of the Trinity, was then declared opened by the president, Mrs. George H. Kellogg.

After roll call the president delivered her annual address. Reports of the committee on Rules and Regulations and the nomination of officers and boards followed, after which Mrs. L. L. Gillogly, the delegate from the House to the Pan-Anglican Congress, made an interesting report of the doings of that great gathering. Bishop Moreland also spoke to the House on the same subject.

The committee on the Prayer Book Service reported the very satisfactory out-of-door service with its long procession of vested choristers and large congregation, not only of Church people but also of pleasure-seekers attracted by the unusual service, at the foot of the cross on St. John Baptist day; but recommended that the date be changed from June to October, inasmuch as June is the holiday month of San Francisco.

The report made by Miss Anna Hall on the Quiet Day for Women held by the Rev. Harvey Officer, O.H.C., was very gratifying.

On Wednesday the opening service was conducted by the Rev. F. W. Clampett. After some routine business the House adjourned to the church for the missionary meeting, during which the report of the combined Sunday School Commission and the Sunday School committee of the House of Churchwomen was presented, as was also the report of the joint committee on Social Service.

During the afternoon session the Rev. Louis C. Sanford, secretary of the Eighth Missionary Department, addressed the House, telling of his work and urging upon the women the necessity of keeping in touch with the general work of the Church, through the medium of the Church papers and the *Spirit of Missions*.

The report of the committee on The Greatest Need in Parishes was eloquently handled by Miss Caroline Fiedler, representing the committee.

The vice-presidents of the three Convocations made most encouraging reports of the work in their various fields.

The report on Noon-day Services for Business Women was made by Mrs. Mardon D. Wilson, who reported the decision of the Daughters of the King to discontinue these services until the business was again centralized in the newly rebuilt down-town section of the city; but in the meantime to devote their energies to the success of the

Mid-day Rest-Room for Business Women, which they expect to open on February 15th.

On the closing day the session was opened by the Rev. Austin Chinn. Then followed the report of the committee on Woman's Work, the different phases of it being ably handled by Mrs. E. L. Griffith, Mrs. Henry C. Campbell, and Mrs. Harry M. Sherman.

Deaconess Drant told of her work among the Chinese, and Mrs. Henry S. Jeffreys of her work among the Japanese.

Professor Charles M. Gayley of the University of California made a wonderfully interesting address to the women, taking for his subject Santa Monica, of the Fourth Century—The Woman of the Open Book; St. Catharine, of the Fourteenth Century—The Woman of the Olive Branch; Florence Nightingale, of the Nineteenth Century—The Woman of the Lamp.

The appointment of committees and other routine business being disposed of, the closing service was read by the Rev. D. O. Kelley.

The members of the House of Churchwomen appreciated their privileges in having most helpful and stimulating addresses from the Rev. Arthur Selden Lloyd, D.D., and the Rev. Elwood Worcester, D.D., both of whom acknowledged that, contrary to the opinion of Solomon, there *was* something new under the sun; that this body of women gathered in joint session with the convention was unique and worthy of the statesmanship of the Bishop who has thus found an outlet for woman's activities.

"VETERANS OF THE WORLD'S GREATEST ARMY."

By Alfred J. P. McClure.

A RECENT editorial from the Atlanta *Constitution* reads as follows:

"It is the practice the world over to provide liberally for the old age or the indigence or the disability of the men who, in large and little wars, have freely perilled life and health in the service of their country.

"We are just beginning to awake to the infinitely more sacred obligation we owe the worn or crippled veterans of religion; the men who in the service of the Cross sacrifice health, comfort, and convenience, not for an inspiring four years, but for the entire term of their mature activities.

"The cause is one which should appeal to the most generous instincts of men and women of every denomination, as well as those whose reverence for religion is of a non-sectarian character, for these men are, as a matter of plain fact, veterans in the greatest army of the world.

"They enter most intimately and personally into the sanctity of our homes, in the hours when joy rings its highest cadence or when grief shadows the fireside like an impenetrable pall.

"The physician safeguards the material health, saving our strength that we may expend it for the sake of those for whom self-sacrifice is a luxury, and we are likely to compensate him in liberal measure.

"The minister of the soul, who gives consolation when the office of the physician has become of no avail, and who stands unmoved by our side if despair or disgrace should drive thence our dearest companions, too often is dismissed with a miserable pittance.

"It too frequently happens that he is so inadequately paid that he must deprive his family of the necessities and advantages of life, and he is as likely as not to reach the age for retirement without a penny against the inevitable rainy day.

"Happily, we are rousing to the inadvertent cruelty and injustice of this custom, and denominations throughout civilization are taking steps to repair their neglect of the past and forestall its perpetration in the future."

In our own Church the annual offerings have never been adequate to the needs of the worthy beneficiaries.

Many religious bodies, approximating their duty to Christ touching this most worthy class of His beloved servants, have felt the necessity for an endowment fund. Some branches of the Presbyterian Church now have endowments varying from $250,000 to $2,500,000, the proceeds of which are used to care for the aged and enfeebled ministers and the widows and orphans of deceased ministers.

The Five Million Endowment Fund (to raise which a commission was appointed at the last General Convention) is intended to supplement the annual gifts from churches and individuals, but in no way to supersede them. All gifts and offerings to this commission will be placed at interest and apply only to the pension of the clergy at 64; not to widows and orphans.

It is highly desirable that the Church rise to this nobly conceived plan for the augmentation of the endowment funds of the General Clergy Relief Fund, but in doing so each and every one must remember that it would be distressing and short-sighted if this effort interfered with the current payments of pension and relief to the large list of over 550 persons.

It ought clearly to be understood that contributions to the $5,000,000 Commission will be placed at interest and not used for the present pension of the clergy now on the list, nor at all for widows and orphans.

The churches and clergy in some dioceses, by an official setting apart of the day, by canon or resolution, fulfil their duty and the recommendations of the General Convention in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans—by taking an offering on Thanksgiving Day.

A large majority of the dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy, and one-fifth of the churches, comply with the recommendations of the General Convention.

Said the last General Convention committee of this matter:

"Nothing more definite or more like to produce the desired results could be devised than the recommendations of the General Convention that this subject should be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

It is not right that so small a proportion should take care of the pension and relief of the clergy in sixty-one dioceses and missionary jurisdictions, raising something over $100,000 a year to be divided among over 550 persons. This is therefore an appeal to a majority of the churches and clergy to seize some last opportunity this year, and send a contribution.

All offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

SANITARY SCIENCE AND PUBLIC HEALTH.

BETWEEN four and five hundred students of Columbia University attended on Monday afternoon, February 1st, the first of a series of lectures on "Sanitary Science and Public Health," which will be given during February and March in the College of Physicians and Surgeons, West Fifty-ninth Street and Ninth Avenue, New York. The opening lecture was delivered by William Thompson Sedgwick, Ph.D., Professor of Biology in the Massachusetts Institute of Technology. He took for his subject: "The Rise and Significance of the Public Health Movement."

The lecturer began by sketching the sanitary conditions of England in the thirteenth century. The inhabitants were, he asserted, men very little removed from the beavers which at that time built their dams in the Lincolnshire fens and other waste places. In London, which was already a populous city, the streets were made of loam covered with rushes, which harbored all kinds of filth, and were only removed every twenty years.

The houses, made of wood and plaster and thatched with straw, had dirt floors strewed with rushes, which were swept into the streets when they had become so incumbered with refuse as to render their further presence in the dwellings unbearable.

The people lived almost entirely on meat, mostly salt. Fruit and vegetables were practically unknown. Bathing was rare, and sanitation was not thought of. Dirt prevailed everywhere, and bred smallpox, typhus fever, and all kinds of malignant skin diseases that were called leprosy by the quack doctors of the period.

There were no physicians for the poor. The monks went from house to house to smoothe the path of the dying to the next world, not to bring them back to this. Life was hard for all in those days, from the peasant crouching in his hut, to the lord of the bare, uncomfortable castle close by. The people did not burn lights at night because there was nothing to see.

Even in the much-belauded sixteenth century the inhabitants of England, according to Professor Sedgwick, had made very little progress since the time of Julius Caesar. Filth still reigned supreme, and the odors from the Fleet ditch, that flowed through London, were so powerful that they overcame the perfumes of the incense burned in the city churches near its banks.

There was no ventilation either in the houses ashore or the ships at sea, and the death rate was 1 in 23. The streets were unlit and impassable in wet weather and were infested by highwaymen, while the rivers and coasts swarmed with pirates.

After the Great Plague and the Fire of London in Charles II.'s reign, officers were appointed to look after the public health and see that the streets were made wider and the houses were more substan-

tially built. These were the first health officials to be appointed, but they did not remain in office long.

The air was so bad in the Parliament House at Westminster that Sir Christopher Wren was called in to devise a scheme for ventilating it. But he was thwarted every day by the scrubwoman, who had the cleaning of the House of Commons under her charge, as she considered fresh air to be dangerous to health.

In the beginning of the nineteenth century children were sold like slaves to the mills and worked sixteen hours a day, including Sundays. Tea was $5 a pound, and whisky 20 cents a quart. Bread was a luxury, and turnips were served as dessert. These were the good old times which some people profess to regret, when there were no health officers and none of those precautions to stamp out disease which municipal governments take to-day.

THE DRIFT TOWARD THE CHURCH.

BY THE REV. WM. C. RICHARDSON, D.D.,
Rector of St. James' Church, Philadelphia.

WE are periodically troubled about the secessions to Rome from the ministry of the Church. These secessions are cited as evidence that sooner or later we all shall be on the road. And occasionally bitterness and recrimination arise within and ridicule appears outside. It is true that panic does not often develop as in our Mother Church of England. But, still, it is sometimes bad enough—this state of alarm—and particularly so because, as a matter of fact, "'verts" are never numerous, and, at the most, those who leave us are as nothing in number compared to those who come to us, not only from Protestant bodies but even from Rome herself.

Last winter when Dr. McGarvey and a few others lost their balance and went over, a number of things were said, prominent amongst them being the outcries of the "'verts" themselves, and also the declaration of our local Roman Catholic dignitary, Archbishop Ryan, who was represented as satisfied with the prospect. Great headlines and photographs appeared in the newspapers. Yet, singularly, no question was raised as to whether this was altogether one-sided. No notice was taken of the procession coming into our own ranks. Evidently not only our opponents, and the newspapers, but ourselves were in a measure ignorant of the true state of things. And so Rome went on her customary way making capital out of misrepresentations.

It occurred to me that although the Church was in no danger and all this would blow over—as it has done—like so many similar clouds before, it might not be a bad idea for some one to collate facts and bring them out into light. With this in mind I drew up and caused to be sent out to all the diocesan and missionary Bishops the following letter:

"RIGHT REVEREND AND DEAR SIR:

"It has doubtless not escaped your notice that in the recent controversies about those of our ministry who have gone over to Rome, no mention of importance has been made of the large number of clergymen of various denominations who have come over to us. If our secessions to Rome prove that we are feeders of Rome, then it may justly be asked, what do the accessions to us from other bodies indicate?

"For some reason this seems never to cause great comment, and yet were it placed alongside the former picture, our Church would be instantly relieved of much misrepresentation.

"With the thought of being able to serve the Church in the interest of truth, I beg to ask if you will kindly indicate below the number of men you have in the year 1908 either received or ordained from other religious bodies, with the names of the bodies from which they came."

This letter was sent to ninety-six Bishops. Eighty-eight replied. Eight took no notice of the letter, although they were thrice written to and stamp was enclosed. Amongst the eighty-eight replies were twenty-six long letters. The revelation was interesting. Below I give the table as compiled from these returns:

NUMBER RECEIVED OR ORDAINED FROM OTHER MINISTRIES IN 1908.	
Baptist	12
Congregationalist	13
Christian	1
Dutch Reformed	2
German Independent	1
Lutheran	5
Methodist	28
Presbyterian	19
Quaker	1
Reformed Episcopalian	1
Roman Catholic	8
Swedenborgian	1
Universalist	1
	93

APPLICATIONS PENDING.	
Baptist	3
Campbellite	1
Congregationalist	6
Methodist	7
Presbyterian	9
Roman Catholic	6
Not specified	4
	36

But this is not all. The letters kindly written by these busy men gave a wide view of a transition process both interesting and instructive. I append an abstract:

In one diocese, eight clergy—two from outside.
In another, more than half from outside.
" " six Methodists in two years.
" " 31 clergy—ten from outside.
" " one Baptist layman applying for orders.
" " in twelve years—11 Methodists, 6 Congregationalists.
" " 40 clergy—4 Methodists.
" " in 14 years—300 Roman Catholic laymen.

One Bishop since consecration received two Presbyterians, one Congregationalist, two Methodists, and one Unitarian.

Another Bishop since 1903 received seven Methodists, one Baptist.

In addition it might be stated that many Bishops spoke of numbers of applicants who, upon careful examination, had been refused.

I am indebted to the Bishops for their aid in making this showing, which, so far as I know, has not appeared before, and which ought to be of some value.

"THAT WE MAY PERCEIVE AND KNOW."

COME, let us look into that home in Nazareth. A maiden gently, quietly fulfilling her duties as they arise day by day. She looks not far ahead, dreams not of what may come; her will is given to God, for she is pure and holy. And does she not belong to God, of His chosen people, and of the very house and lineage of David? And now, too, she is bound to Him by her virgin's vow of love. Surely the stream of this life is to flow on in unbroken peace.

Lo! suddenly the angel's message comes. She knows it is from God, for she has heard Him speak through daily tasks; she gives herself to Him as she has learned to do. God's purpose for her from all eternity is manifest, her glorious vocation—that call, glorious above all others, yet the call to loneliness and suffering.

Pass now 300 years and into the household of a noble Roman matron. For a time there has been peace in the Church, and this is a Christian home. One daughter there, just passing from the innocence of childhood, has laid aside all thought of earthly honor and seeks but to please her Lord. Alas! the storm of persecution breaks forth again, the home is devastated. This child stands brave before the heathen magistrate, and neither bribes nor threats can shake her constancy and faith; and so to her the clear call comes—the call to martyrdom.

Long years have passed again; it seems now almost as thought the Church were mistress of the world. Look down from this high hill o'er the fen-lands of England, and every hamlet seems to cluster round its church as center of its life. Further on, the glorious spires of Ely speak of the lives lived for the world beyond; for in the shadow of the minster is the convent built by the royal Alban.

Here again we seek a maiden who has gladly carried out God's purpose for her life. Of gentle birth and breeding, her fair countenance showing the beauty of her soul, she left her father's home, with all its joys and pleasures, cared not to listen to the voices of the true knight who sought her for his bride, but made response to what she heard within her heart—the call to watch and pray. And now the hours each day are spent in work and prayer, and in the cold, grey mornings, before the sun has started on his career, she rises for her song of praise and love. Her vigils and her fasts lead now to joy and happiness.

What is the call that comes to the young women of this present day and generation? For the first time in the history of the world, most of our girls as they grow up are free to choose their life-work. For many, an idle life of luxury and pleasure is not enough. One plans to study art or science, another chooses medicine as her profession, and still another gives her time to works of charity; and all this in itself is good. Yet in each age we saw that the special blessing given by God was after a sacrifice of what was held most dear, and now for us, the hardest thing to give up is our freedom; there is a real joy in feeling that we are *free* to judge and choose what we shall do; it is the willing sacrifice of that very freedom that God now asks in those He calls to serve Him in a life of separation.

Are there not some daughters of the Church who, by their faithfulness in what they now are doing, show that they can give whatever God requires? And if they ask, will He not tell them of a life—as from the beginning—of loneliness and suffering, yet, too, of the greatest blessedness, as they respond to their vocation?

M.

SOCIAL AND POLITICAL STUDIES.

By Clinton Rogers Woodruff.

XIII.—Sanitary Housing Reform.

As incidental to the preparation of the programme of the last annual meeting of the National Municipal League, I had some very interesting foreign correspondence which I should like to share with Living Church readers because of its freshness and suggestiveness.

T. C. Horsfall, an active Churchman of the diocese of Manchester, England, who has given a very great amount of time and very effective attention to the whole question of housing reform, expressed the opinion, based on his study of what is being done in Great Britain and Germany, that the work which deserves the first place on the municipal sanitation programme of all towns is that of the "continuous inspection" of all dwellings by well-trained men and women inspectors, numerous enough to be able to complete a thorough examination of the whole town in a period of not more than three years. This work not only enables the municipal authorities to bring about a greater improvement in the conditions affecting the life of the people than it can effect by the doing of any other kind of work, but it is necessary to enable the authorities and the rest of the inhabitants to know what other kinds of work are needed.

Where, as in Bavaria, Hesse, Hamburg, and the Rhine province of Prussia, the system of continuous inspection has been adopted, it has been found almost always that more than 80 per cent of the evils which have tended to lower physical or moral health, or both, are at once removed by either landlord or tenant when attention is called to them, and that only in a very small proportion of cases is it necessary to enforce improvements by legal measures. The proportion of cases in which compulsion is needed rapidly diminishes. Thus in Essen, where it was no less than 50 per cent. in the year 1899, it was only 3.16 per cent. in 1907.

The effect of inspection in calling attention to other reforms in addition to the improvement of dwellings is shown by the report of the inspectors in the little town of Bensheim. They state that the dwellings question is in great measure an educational question, and that in many cases in which the defectiveness of the buildings would justify their being emptied, the local authorities, having regard to the quality of the tenants, abstain from taking that course, but insist that the first process of reform is the improvement of the tenants. The effect of all the influences brought to bear on landlords, tenants, and dwellings in Würtemberg is so encouraging that the inspectors there say that they look forward to the overcoming of all difficulties respecting the housing of the population in "a not too long time."

Dresden, with a population of over 400,000 persons, contains 136,000 dwellings, yet the inspectors have made detailed plans of every dwelling, and believe that in future the inspection of all the dwellings in the town can be completed within half a year. They report that inspection is more and more welcomed both by house owners and tenants.

In Mr. Horsfall's judgment American towns are giving so much more attention to the subject of town-planning than British towns are giving that "we have much more to learn from you than you can learn from us."

"The only matter connected with this subject which I will mention," he says, "is the desirability of ascertaining, by consulting students of nations other than one's own, whether what seem to us unmitigated evils in our towns are in reality wholly evils. In this country the vast districts in our manufacturing towns which are filled with narrow streets, on each side of which are rows of mean-looking, two-storied workmen's cottages, have seemed to English students of housing so thoroughly depressing and unwholesome that we have most of us envied Continental towns their much wider streets and have been convinced that one of the first uses we ought to make of the power of preparing town-plans must be to provide all new parts of towns with much wider streets. But lately we have learned from the closer study of the Continental towns, and we have also been told by Continental students of our subject, that the wide, costly street necessarily involves the erection of tall houses at each side of it, and that the necessity of solid building for the lower parts of tall houses and the cost of the wide street make rents very high and lead to far more overcrowding of rooms than exists in our towns. The German system has led to Berlin's having a population of about 160 per acre, while London has only about 62 per acre, and houses and land at distances of from three to ten miles from the center of Berlin cost from three to ten times as much as do houses and lands at the same distances from the center of London.

"We are therefore driven to the belief that, while we must make the new streets which are likely to have much traffic through them wider than we have made such streets in the past, and must intersperse playgrounds and planted open spaces among cottages, we must keep our 'residential' streets as narrow as possible.

"There is a strong movement in Germany in favor of much narrower streets in cases where width is not needed for traffic, and of lower houses. I will refer to only one more subject: Doubtless the members of your societies find, as the members of our town-improvement societies do, that it is most difficult to make them strong enough in number to command the attention of the civic authorities. The question, 'How can we obtain more members?' is therefore of great importance. I think that there are signs in this country that the various branches of the Christian Church will find themselves compelled by the need to retain the respect of the community to help our societies by advocating social reform vigorously.

"It is inconceivable that drunkenness, sexual licentiousness, lack of self-respect and respect for others should not be common in towns which are either ugly or unwholesome. I lose few opportunities of stating that an English judge, the late Sir W. Day, said that it is no wonder that drunkenness is common in Manchester, because 'to get drunk is the shortest way out of Manchester.' We have a right, I think, to demand the zealous coöperation of all the Churches, and many clergymen will certainly desire that we shall obtain it."

A sentiment which has been reiterated in terms by investigators of the Pittsburgh Survey.

Councilman John S. Nettleford of Winterbourne, Edgbaston Park Road, near Birmingham, has also been a leader in housing reform, and writes that what particularly strikes him is the Pittsburgh Survey, and the fact that our leading men see the advantage to themselves as well as to the community of establishing the very best hygienic conditions for all classes. More important still, that it begins to be recognized that to be successful such work must be carried out on sound business lines. Dealing more particularly with the municipalities' interest in housing, Mr. Nettleford declares that the subject naturally falls into two parts—Slum Reform, and Slum Prevention.

Slum Reform. Up to a few years ago the activity of English municipalities was wrongly directed. Insanitary areas were bought up at a profit to the owners and a loss to the public. Slums were demolished and new dwellings erected. Even when this policy was well carried out it entailed enormous expense on the rate-payers, and the public funds were insufficient to deal with more than a small part of the area involved. Public opinion is now, however, taking the view that the duty of local authorities is *to supervise* house-building and not to undertake it themselves. But a more generally beneficial policy is for the municipality to call upon the owners of insanitary property to repair it at their own expense or else to demolish it. This places the responsibility on the right shoulders. It prevents large profits being made out of insanitary property and teaches owners to keep property in habitable repair for their own sakes as well as their tenants.

Slum Prevention. So far, this has been attempted on more or less philanthropic lines by encouraging and assisting the building of houses by semi-philanthropic trusts and companies, and by local authorities. No attempt has been made to encourage and control in a comprehensive manner the very much larger number of people engaged in house building on ordinary business lines. The operations of this large body of house builders are at least ten times as large as those of all the semi-philanthropic societies and local authorities put together, and must of necessity always be so.

It is in this direction that English town planners see their opportunity and find most encouragement for the future. English by-laws have hitherto failed to stop land sweating and jerry building, whilst they hamper and harass public-spirited house purveyors.

Town planners hope, Mr. Nettleford asserts, that local authorities may have power given them to meet this class of builder by reducing the cost of estate development while carefully safeguarding the public health. They look forward to restricting the number of houses per acre and providing adequate open spaces and playgrounds. It is a legacy from the conditions of the past that our population is overcrowded in expensive land.

"We must bear in mind that there is only a given amount of light and air per acre. Thanks to our modern means of transit, the areas of cities may now be considerably enlarged. It is the duty of town planners to spread the people out, and at the same time, to do so according to a well-advised and harmonious scheme.

"Let us remember that foresight in town planning should mean economy for the rate-payers as well as health and convenience. It should certainly appeal to a business community on economic grounds. Our aim should be to make it possible for house pur-

veyors to provide the poorer classes with healthy, cheerful homes at rents within their means, and yet receive themselves a fair return on the capital invested."

These two communications are certainly worthy of the closest study by American Churchmen, for Great Britain and Germany by no means have a monopoly of slums and distressing housing conditions. Every large city in this country unfortunately has its slum problem, *in esse*, or in its inception, and it behooves Americans and especially American Churchmen to ask, and ask persistently, what can be done, what shall we do, to give every man, woman, and child a fair chance for decency, if nothing more, although I for one believe we should go a step further and give them some of the elementary comforts as well.

May I suggest as a preliminary a course of self-examination on the part of Churchmen generally to ascertain their individual responsibility, first for existing conditions, and secondly for permitting them to continue.

PROGRESS OF THE ANGLICAN AND EASTERN ORTHODOX CHURCHES UNION.

By the Rev. Calbraith Bourn Perry,
American Secretary.

YOUR English correspondent has recently made so many appreciative references to the work of the Anglican and Eastern-Orthodox Churches Union and the part taken in it by the American branch that it would seem due to your readers that they should have some news furnished them of its progress on this side of the Atlantic. Its excellent send-off at the time of its organization at the Church of the Transfiguration, New York City, last October, with its opening service conducted by three Anglican Bishops and an Orthodox Bishop, has been already noticed in your columns. No feature was more encouraging than the full attendance of representatives of the Orthodox Churches, the very active part they took in the deliberations, and the complete and hearty endorsements from the Most Rev. Archbishop Platon, through his personal representative, the Rev. Benedict Turkevich; from His Excellency, L. S. Cormelis, Greek ambassador to the United States, through Demeter Botassis (Greek consul general and a member of the Union); from the Very Rev. Archimandrite Dabovich on behalf of the Servian Churches; and from Bishop Raphael in person, whose presence and cordial coöperation at the meeting were most helpful.

The first act after organizing was to nominate to the General (London) Committee as additional patrons, the Bishop of Southern Florida, who might well be called the father of the movement in this country, and the Bishop of Chicago, who presides over a see that, with New York, might well be regarded as the two metropolitan sees of the American Church. Organized under the dual presidency of such Bishops as Bishops Parker and Raphael, with a layman so well known as the distinguished lay deputy from Massachusetts, Mr. Saunders, as its treasurer, and with a very representative membership, including distinguished clergymen and laymen of the Anglican and of each national portion of the Orthodox Church, it could not have started under better auspices. An appointment of committees with a local secretary of each in each of the Missionary Departments was authorized. This is essential, it is believed, for any effective work in the great territory of the American Church. Illness in some cases and an unusual pressure of other duties have delayed their appointment, but many preliminary steps with much necessary correspondence have already been accomplished.

To continue the thoroughly representative character that has been sought, both in England and here, from the outset, the committees should be appointed in as many of the departments as possible at the same time, and should be as well balanced as possible of Orthodox and Anglican members. While every department is already represented by Bishops on our roll and by at least some other members (clergy and laymen) it is necessary that in some, especially those in the far West or South, larger membership, both Anglican and Orthodox, should be gathered, from which such committees may be drawn. Much of this work can be done by those already interested, as has already been by an earnest young member in the diocese of Long Island, our local secretary; in Southern Florida; and by Bishop Innocent in far-off Alaska, each having obtained important additions to the membership roll. This, and the industrious seeking out of both the clergy and the fellow Catholic Churchmen of the Orthodox Churches near them, to extend to them kindly courtesies, inviting them to assemblies, clerical, diocesan, or parochial, whether services or of a literary or a social character, can at once be a most effective service, anticipating and preparing for further organized work of the Union. It was chiefly to call attention to two recent examples of this individual cooperation that this paper was begun, hoping that others may emulate them.

Long since, your columns recorded the diocese of New Hampshire as the first to take synodical action in furtherance of reunion with the East, as the diocese of Albany had taken in its four Archdeaconries. This has been followed, under the leadership of our vice-president, Bishop Parker, and our assistant secretary, Mr. Brine, by the appointment of the Standing Committee on the subject by the New England Missionary Department.

In the diocese of Southern Florida, Bishop Gray has been ably seconded in his enthusiastic advocacy of the cause of our Union by Archdeacon Johnston, and by the Bishop's son, the Rev. Campbell Gray. Now comes a letter from the latter (and I think I may assume the willingness of its writer as well as of Bishop Innocent, whose letter will be also quoted for this use without the long delay of asking permission), which, with family characteristic enthusiasm, tells of the recent action in that diocese, at the convocation in Tampa, January 13th.

[This action was recorded in The Living Church of Feb. 6.]

A recent letter to the secretary from the Russian Bishop of Alaska, whose practical coöperation in work with our own beloved Bishop Rowe has already been made known, gives some news of great importance, as well as again illustrating his earnestness in the cause, and that lovable personality that wins all who know him. It is in part as follows:

"Your esteemed letter of November 16th has consoled me very much, having given me information of the favorable move of our Union towards its aim. . . . Concerning my departure to Russia I can say that I am contemplating going February, 1909, shaping my course by way of London so as to become acquainted with the members of our Union there. Then I shall visit Rome, Jerusalem, Constantinople, Moscow, and St. Petersburg, thereby having an opportunity to converse about our common cause with the Primate of the Anglican Church, two Eastern Patriarchs and the Metropolitan of Russia. After this, in July, 1909, I wish to return to Alaska via Siberia, and to visit Archbishop Nicholas of Japan. . . . My Rt. Rev. neighbor, Bishop P. T. Rowe, you know is already a member of the Union, and continues as before to live in bonds of peace and friendship with us. In July, when at Nome, Alaska, I had no church of my own where I could perform divine service, so I was most kindly granted permission to perform an Orthodox service in the Anglican St. Mary's Church of Nome, which is subordinate to Bishop Rowe. There had gathered into this church Episcopalians, Greeks, and Russians. I used the Greek, Slavonic, and English languages during the services, and delivered a sermon in English. It appears to me that this was a remarkable and even historical event.

"Begging you to receive the assurance of my perfect trust and affection for you in Christ our Lord,

"Rt. Rev. Innocent, *Bishop of Alaska.*"

Certainly from the above the Union is protected from a suspicion betrayed in the occasional query whether this is not a one sided movement, placing the Anglican Church in the position of a pleader for recognition not likely to be given her. On the contrary, while I yield to no one in earnest longing for reunion in every direction, as perhaps my being one of the oldest surviving members of the A. P. U. C., and its American secretary, sufficiently attests, it would seem that in present conditions the movement in this direction (of course including the Old Catholics and some others) is the only one in which the Anglican Church is in no danger of being met on the one hand with impossible and (so far) unyielding claims, and on the other, unless we are ready to renounce our Catholic position, with scornful rebuff, the only one in which loyal Anglicans can at present, except within narrow limitations, work effectively without danger of even a suspicion of willingness to compromise the Church's position.

Let us work and pray so far as may be for the reunion of the whole Catholic Church, but let us not neglect so hopeful an opportunity of witnessing in full intercommunion with four of the great Patriarchates to the Church's Catholic position.

The secretary will be glad to furnish any information or receive applications for membership from those who accept the position of the Union.

Think of your brethren that are in the world, how they have the same afflictions to endure, and are not overcome. The same helps which are offered to them, are offered to you. The same hand which upholds them is stretched out to you. "Only do you lay hold of it, and keep your hold."—*Selected.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

OUR LORD AT THE FEAST OF TABERNACLES.

FOR QUINQUAGESIMA.

Catechism: Tenth Commandment. Text: Rev. 22:17. Scripture: St. John 7:37—8:1.

THE feast of Tabernacles was the Thanksgiving Day and Harvest Home of the Jews, but it was more than that. It had also a commemorative aspect. It was a great object lesson to the children. For seven days no one lived in a house. The lawns, the streets, the flat house-tops were covered with tents and bowers made of boughs. Rich and poor were joined in a great brotherhood of campers out. It was kept in remembrance of the wandering in the wilderness before coming into the Promised Land. Aside from the private feasts during these days, there were ceremonies in the Temple appropriate to the time. Each day, for example, there was a solemn procession to the pool of Siloam, where a golden pitcher was filled with water. This was carried to the Temple, where it was poured out with appropriate ceremonies. This typified the giving of the water from the rock as at Meribah (Me-ri'-bah).

The day after the conclusion of the seven days' feasting was a day of holy convocation. It was celebrated with more than usual rejoicing as typifying the leaving of the wilderness to go into the Promised Land. On that day every one "returned to his own home." On this day it is said that the ceremony of bringing water from Siloam was omitted. Whether or not this be the case, there is a direct allusion to this ceremony in Jesus' words, "If any one thirst, let him come unto Me and drink." In like manner, in His words spoken at this same feast, "I am the Light of the world," there is an allusion to the lighting of the great lights in the Court of Women, which were set up to typify the shining of the Pillar of Fire.

The prophet Ezekiel (47:1-12) had prophesied that the day would come when out of the Lord's House would issue a stream of water which would broaden and deepen as it flowed. This prophecy, too, was fulfilled when Jesus stood and cried: "If any one thirst, let him come unto Me and drink." While this is symbolic language, our Lord further explained what it meant. To come and drink is to have sacramental life in Him. Those who so live will find that He satisfies a natural craving and want which can be met in no other way.

He then added a statement which St. John explains. "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." No scripture passage gives these words *verbatim*. But they doubtless refer to Isaiah 58:11: "The Lord shall satisfy thy soul in drought; and thou shalt be like a watered garden, and like a spring of water whose waters fail not." Jesus quotes freely and interprets as He does so. St. John explains that He means that those who believe shall also be able to refresh others. The Living Water cannot be kept selfishly. To receive the Holy Spirit is to have Him for purposes of activity. This is further typified by the use of the phrase "living water" which was one applied by the Jews to bubbling spring and flowing brook. It could never be applied to stagnant or salt water like that in the Dead Sea, which is salt and brackish for the very reason that it receives all and gives nothing. There is no outlet from it.

The result of Jesus' preaching is stated. There were two classes of hearers: those whose hearts were opened, and those whose hearts were closed. Of the first, some said that He must be at least the prophet foretold by Moses. Such a prophet was looked for as the last of the prophets, who would usher in the Messiah's reign. The Christian interpretation, based on St. Peter's statement in Acts 3:22, identifies this "prophet" with Christ Himself. But it was not so understood by the Jews. Others accepted Jesus as the Christ that day, convinced by His gracious words.

There were those who could not believe because they could not harmonize the fact that Jesus came out of Galilee, as they supposed, with the fact that the Christ was to come out of Bethlehem. Jesus did not try to enlighten them, as it would have been impossible to convince them.

The coming of the police officers of the Sanhedrin, without the Person whom they had been sent to arrest, gives us an idea of the power of Jesus' presence. Such officers are not accustomed to set up their own judgment against that of their superiors. They do not usually have any discretion in the matter. These men came before the Council with the excuse, "Never man spake like this Man." They could not lay hands upon Him. We need to think about this power of Jesus' presence and words to understand the effect of His action in the Temple. It was not His words only; it was the Person who spoke them that made them effective.

The passage of words between Nicodemus and his colleagues is an interesting one. He had had an interview with our Lord and knew how to sympathize with the officers. The other councilors had made a sweeping condemnation of "the people" who knew not the Law. It must have been exasperating to have their own proposed action faulted as being a violation of the procedure according to their own law. That Nicodemus' point was well taken is shown by the fact that they became angry. When men are in the right they do not "get mad." Their only answer to Nicodemus is by way of ridicule, which is apt to be the resort of those who can bring no other argument to bear.

The main point in this lesson which ought to be emphasized is the fact that Jesus' words about Himself are still true. He still invites us to come to Him for the satisfaction of all spiritual thirst. The Church, the services, the sacraments, prayer, reading of the Bible, are methods by which we get into touch with Him. If in any sense or measure we fail to find satisfaction for our souls, it is because of some failure in ourselves. We have not done our part, or our faith in Him has been lacking in some way. We have not been letting the rivers of living water flow out of our hearts. In other words, we have been selfish. And selfishness is sin.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE NEED FOR ENDOWED CHURCH SCHOOLS.

To the Editor of The Living Church:

I FIND this item in the *Churchman* of January 30th:

"The great evangelist, Dwight L. Moody, devoted the last years of his life to founding the Mount Hermon Boys' School and a seminary for girls at Northfield, where young people of serious purpose could be trained at once for active work and Christian living. The charge, $100 for board and tuition for a school year, has been maintained in spite of the inevitable increase in running expenses resulting both from general conditions and from the growth of the schools. Last year the combined attendance of boys and girls was nearly 1,200, and more than 1,200 applicants were refused admission this fall. In the past three years $500,000 has been given for new buildings that increase the efficiency of the work, and now the trustees are ready for more students if buildings can be provided in which they may dwell. They are in the rare position of needing to ask no more, till then, for 'expansion in the facilities of the work,' which, like the summer conferences at Northfield, has been and promises in increasing measure to be helpful in the moral life of the country."

There are parents all over the country who desire to give to their children the advantage of a year or more in a good boarding school, to whom a school of this sort makes a powerful appeal. Their means are limited, and the average high class boarding school is something entirely beyond their reach. But as a rule—especially in the eastern section of the country—these cheaper schools are not Church schools. In the case of Northfield our own Church is not represented in the town nor very near to it. Some parents do not care that this is so; others wish it were not so, but let the advantages of this school and others like it weigh against the one disadvantage. Should this be so?

The crying need in many parishes to-day is for a body of members who are instructed in the history, principles, and laws of the Church to which they belong. There is so much that the average Churchman and Churchwoman does not know of the things that belong to them of right, that it is small wonder that so many are lukewarm and drift off into other Christian bodies

for the most trivial reasons—or, worse still, stay away from all religious worship. The training of children in Sunday schools by conscientious clergymen and teachers is mending matters somewhat. But a school in which the Christian atmosphere which prevails is also a Church atmosphere, where young people at their most impressionable age can be taught to love and honor the Church of their baptism; and where they can follow her seasons, year by year, keeping the appointed feasts and fasts with due solemnity; such a school should be within convenient distance of all parents who desire to have their sons and daughters grow up staunch Churchmen and Churchwomen, and should be available at prices which even the poor can pay, as is the case with the Northfield school.

Here is a great opportunity for loyal Churchmen and Churchwomen to whom God has given abundant wealth to establish educational centers from which shall go out trained men and women to take up the work that older hands lay down. There are many Church schools in the land, but as a rule they are expensive; in some cases they are fashionable finishing schools whose Churchly character is only marked by the fact that the pupils attend services in the parish church of the school. Many a devout parent says: "Of course I would like to send my son or my daughter to a Church school. But those near by are entirely beyond my means and I do not wish my children so far away as to be out of reach in case of home happenings that would naturally require their presence, or in case of their being taken suddenly ill or sustaining some injury."

If there are Church schools in which the terms and conditions approximate those of schools like the Northfield school, there are many who would be glad to know of them, their standing, their location, etc. A boarding school is necessarily an expensive institution, and to give good advantages of education in combination with proper Church training, and also provide properly for the health and comfort of the pupils, it must have an income or endowment that makes it practically independent of tuition and boarding fees. This is done by many of the denominations; why not by the Church?

KATE WOODWARD NOBLE.

THE ELECTION OF MISSIONARY BISHOPS.

To the Editor of The Living Church:

I FAVOR a revision of the canons governing the election of Missionary Bishops, so as to allow of such elections, during the interval between General Conventions, by the Bishops of the Department where the vacant district is situated. This, of course, subject to confirmation as at the present time. And I favor this, not because it would produce a better result or a different result than at present is obtained, but because I believe it would produce substantially the same result. The real advantage would be a saving of time and expense. The next meeting of the House of Bishops will cost not less than $5,000. They will pay this expense who can ill afford to do so, and the expense cannot be justified as necessary. Truly yours,

Marquette, Jan. 29, 1909. G. MOTT WILLIAMS.

SUNDAY AND THE SABBATH.

To the Editor of The Living Church:

IN your editorial on "The Lord's Day, or the Sabbath," in your issue of January 23d, you say the "Sabbath should not be used as the title of the Lord's Day, or Sunday," and then proceed to argue that there is no such thing as a Christian Sabbath. If this be true, what does the Church mean when she follows the recitation of the Fourth Commandment by the prayer, "Lord, have mercy upon us and incline our hearts to keep this law"? If it be true that we have no Sabbath, is not the use of such a prayer simply a mockery? It goes without saying, of course, that we do not mean the Jewish Sabbath, or Saturday, in our prayer, for no one pretends that Saturday should be kept holy by the Church. If then, "Sunday is not kept as a transferred Sabbath or a substitute for the Sabbath," as you say in your editorial, are we not guilty of sin in praying that God will "incline our hearts to keep this law," when we believe in our hearts that "this law" has no application to us, and we have no intention whatever of trying to keep the law? It seems to me that it will hardly do to say that Sunday is kept "as being analogous to the Sabbath and partaking somewhat of its spirit." We pray that we may be inclined to keep the law of the Sabbath, not something "analogous to" it or "partaking somewhat of its spirit."

It will not do either to say that the commandment is retained in the decalogue merely that it may "keep the place historically that it always held." If that were all, the prayer following, that we may "keep this law," ought not to be there and would not be there.

I confess that I have always regarded the Lord's Day as in some way separate and distinct from the Sabbath, but the above considerations have always bothered me not a little, and I would be very much obliged if you, or any of your correspondents, could help me to settle my doubts on the question.

Is it not also a little curious that the only Christian organization which has provided for the continued recitation of the Sabbath commandment should also be the only one whose members strenuously object to the use of the word?

Faithfully yours in the Church,

Union, S. C. C. H. JORDAN.

[The interpretation by which the Church uses the Commandments is shown by the Catechism. We "chiefly learn" by them our "duty towards God and [our] duty towards [our] neighbor," and the answers to the questions as to these, set forth the conception of Christian duty which the Church gleans from the Ten Commandments. The "law" of the fourth commandment which we pray that God will "incline our hearts to keep," is thus officially interpreted in the answer as to our Duty towards God. See also the seventh Article of Religion.—EDITOR L. C.]

ANOTHER MISSIONARY HYMN.

To the Editor of The Living Church:

APROPOS of your notice of a "stirring missionary hymn" used quite often at the Pan-Anglican Congress, may I draw attention to the fact that the music of Sullivan's setting of the Bishop of Wakefield's Jubilee Hymn, which we so frequently heard at the Congress, can be used for "The Son of God Goes Forth to War" and other C. M. D. and C. M. hymns with splendid effect? Many of us will not soon forget the stately grandeur of this hymn as it was slowly sung by the immense congregations last summer. Yours truly,

St. Paul, February 5, 1909. ERNEST DRAY.

ST. JOHN'S CHAPEL.

To the Editor of The Living Church:

MANY of us very gratefully appreciate your defence of Trinity Church in the unjust attacks now being made against that honored parish. The attitude of the *Churchman,* in joining with parts of the secular press in making, without proof, sweeping charges against Trinity, is what Rome and the world may be glad to have them do, but it is not the position of an impartial Church paper.

For many long years now, in a diocese where the Catholic Faith has often been heavily discounted, Trinity has stood loyal and true to the Incarnation and to the Faith "as this Church hath received the same." The present rector stands and intends to stand, so far as that faith is concerned, just where the old rector so long and nobly stood.

Even if some of the statements made against Trinity were true, it is not a wise or charitable thing for a Church paper to publish to a scornful world the failings of one of the best members of their own family. As a matter of fact, however, the charges against Trinity are not true. They are either false or misleading. Time will prove this, and those who have taken the wrong side will regret their mistaken attitude. In this grave injustice now being done to the mother church of this diocese, it is a deep comfort to many that THE LIVING CHURCH is standing faithful to the great parish which at this moment, above all others, deserves its support. Sincerely yours,

F. M. CLENDENIN.

The Rectory, West Chester, New York City, Feb. 5, 1909.

THE SIX DAYS OF CREATION.

To the Editor of The Living Church:

IT is strange and indeed pitiful to read the words in THE LIVING CHURCH of February 6th, "of an esteemed priest" explaining away the plain meaning of the first chapter of Genesis. Bishop Horsley (1733-1806) thus rebukes his rationalism:

"In what manner the creation was conducted is a question about a fact; and, like all questions about facts, must be determined, not by theory, but by testimony; and if no testimony were extant, the fact must remain uncertain. But the testimony of the sacred historian is peremptory and explicit. No expressions could be found

in any language to describe a gradual progress of the work for six successive days, and the completion of it on the sixth, in the literal and common sense of the word 'day,' more definite and unequivocal than those employed by Moses; and they who seek or admit figurative expositions of such expressions as these seem to be not sufficiently aware that it is one thing to write a history and quite another to compose riddles. The expressions in which Moses describes the days of the creation, literally rendered, are these: when he has described the first day's work, he says—'And there was morning and there was evening, one day'; when he has described the second day's work, 'There was morning and there was evening, a second day'; when he has described the third day's work, 'There was evening and there was morning, a third day.' Thus, in the progress of his narrative, at the end of each day's work, he counts up the days which had passed off from the beginning of the business; and, to obviate all doubt what portion of time he meant to denote by the appellation of 'a day,' he describes each day of which the mention occurs as consisting of one evening and one morning, or, as the Hebrew words literally import, of the decay of light and the return of it. By what description could the word 'day' be more expressly limited to its literal and common meaning, as denoting that portion of time which is measured and consumed by the earth's revolution on her axis? That this revolution was performed in the same space of time in the beginning of the world as now, I would not over-confidently affirm; but we are not at present concerned in the resolution of that question; a day, whatever was its space, was still the same thing in nature—a portion of time measured by the same motion, divisible into the same seasons of morning and noon, evening and midnight, and making the like part of longer portions of time measured by other motions. The day was itself marked by the vicissitudes of darkness and light; and so many times repeated, it made a month; and so many times more, a year. For six such days God was making the heaven and the earth, the sea, and all that therein is; and rested on the seventh day. This fact, clearly established by the sacred writer's testimony, in the literal meaning of these plain words, abundantly evinces the perpetual importance and propriety of consecrating one day in seven to the public worship of the Creator" (*Sermons*, Vol. I., pp. 352, 353, London, 1829).

This is what the first chapter of Genesis must mean, if it be history, and in like fashion we must understand the plain words of the fourth commandment. Whether we are bound to accept it as history, is another question.

Burlington, Vt., Feb. 6, 1909. GEORGE B. JOHNSON.

[CONDENSED.]

To the Editor of The Living Church:

I KNOW of nothing that I have ever read—Tom Paine's *Age of Reason* and Bob Ingersoll's *Lectures* not excepted—that has given me the profound sorrow and pain that the articles entitled: "The Supply of the Clergy," which appeared in THE LIVING CHURCH week before last have.

The Rev. Mr. Johnson says in this article:

"'God spake these words and said. . . . In six days the Lord made heaven and earth, the sea and all that in them is.'

"The belief that the world was created in six days has, I suppose, been universally abandoned; and with that has gone of necessity the belief that God spake these words."

Well, if God did not speak these words, then the Church of God, the mystical body of Christ here on earth, in which dwells the Holy Ghost, has deceived us.

Long before the first geologist was born, Christ's Church, instructed by St. Augustine, one of her great doctors, in *Genesi ad Literem* ii. ch. 14, had learned that the creative days were *"dies ineffabilis,"* their true natures could not be told. They were God-divided days and nights, *"interquae divisit Deus,"* not sun divided as our days are, for some of them were sunless days. But St. Augustine deduced this from the mere reading of the Holy Scriptures. Can any one tell how many thousands, for centuries before St. Augustine was born, had known all this? It may be that even some of the apostles knew as much about "God the Father Almighty, Maker of heaven and earth," even as St. Augustine.

It is not necessary to study higher criticism or theology, or the sciences, nor even to learn to read or write, to discover that the creative days were not nor could not be days of twenty-four hours each. All that is necessary is that some one should read to a Sunday school scholar to-day Gen. 2:2, and tell him it is now six thousand years or more ago since God finished the creation of the world, and that the Sabbath day is the rest day, for the pupil to draw the conclusion that since God's Sabbath day is six or more thousand years long, the six creative days must be equally long, certainly not twenty-four hours in length.

If I say the *evening* of my life draws to a close, or in the early *morning* of my life, I but say my life is as a day long, for in Bible language the evening and the morning are one day. But such a day may be three score or four score years long.

The writer of the Epistle to the Hebrews (4:9) has been telling the Church of God during these more than eighteen centuries of a day that has no night, a never ending day, that remaineth to the people of God, in which there is a Sabbatism, a keeping of a Sabbath, a complete holy day, a happy rest.

There is a theological necessity that the days of labor, whether long periods or short, should come to an end, for labor ends with the day of labor; but the *Sabbaton*, the rest, must be eternal. For the eternal rest day to end would bring in another week: a week of labor.

He who reads in the 20th chapter of Exodus that "in six days the Lord made heaven and earth . . . and rested the seventh day," reads in the 34th chapter, 22d verse, of the Feast of Weeks, a week made up of seven weeks; a great week in which every day is a week instead of a day of twenty-four hours. And then he reads of a week of years instead of days, ending in a Sabbatical Year; then of a week of weeks of years, which brings the faithful Israelite to that greater Pentecost, the Jubilee.

And this method of computing time in the Church of God, in which the periods are ever growing larger and larger under the designation of the smaller and smallest, is to teach us the science of the saints, the arithmetic of heaven, viz., the problem how to measure eternity. It is by the *saecula saeculorum*—the age of ages, in which every second is an age; "which things also we speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Cor. 2:12). AUBREY F. TODRIG.

Darlington, Wis., February 6, 1909.

THE NEED OF UNMARRIED CLERGY.

To the Editor of The Living Church:

I WAS much interested in reading your editorial on the married and unmarried clergy, and as one who was married before ordination, I say that the question is one which concerns the welfare of the whole Church in America. To express an opinion on the subject one should have before him the conditions as they exist, and the necessities of the Church should be kept well in mind. In the diocese of Springfield we have but few self supporting parishes; that is, parishes that can pay at least $800 per year. And by this I do not mean parishes that could pay more but will not. We have, however, a number of places which can pay from $150 to $300. The people are absolutely unable to pay more. By combining two of them, from $300 to $600 can be raised. The balance must come from the Board of Missions. Now it is a hard matter for the board to raise enough money to pay all the differences. Suppose we had in these small stations combined, a single priest; could he not minister very successfully to these people, and live on less than a married man?

We must bear in mind the welfare of the Church and the high and holy mission which has been placed before her by her Lord and Master, the evangelization of the world. As you well said, there are parishes where a married man can do better work than a single man, but these are not in the majority by any means. In southern Illinois we have at the present time several vacancies in the mission stations for which the Bishop has been unable to secure men. Could the right men be had, they could do a good work; but if the wife does not want to be left alone while the husband goes to one of his charges (and that is oftentimes the complaint), would it not be better for the Church to have a single man in these places? Must these places be permanently closed because there are no self-sacrificing priests to minister to them? Is it any wonder that the Church has made such little progress in the Middle West, when the clergy have been constantly on the move because they could not support a family on the salary that can be paid? If a place is supplied for a year and then closed for another year or two, can that place make any growth?

I fear that the Church will not make great increase in communicants until we have a body of clergy who will not be compelled, on account of having a family to support and educate, to seek for better paying parishes. Mission work must be carried on if the Church is to grow; and is it not a fact that this work can best be done by an unmarried priesthood? We have one place where a man with the spirit of St. Paul could do a great work for the Church. By the spirit of St. Paul, I mean willing to labor for his own living while ministering to a people. We can furnish the man the labor, that of a teacher; but he must needs be a man filled with the love of God and a desire to work for God and not solely for place.

McLeansboro, Ill., Feb. 4, 1909. W. M. PURCE.

LITERARY

LITURGICAL.

National Idealism and the Book of Common Prayer. An Essay in Reinterpretation and Revision. By Stanton Coit, Ph.D., author of *National Idealism and a State Church.* 8vo, pp. 467. London: Williams & Norgate.

It is hard to take this work seriously. The writer is evidently a thoughtful, scholarly, and earnest man, anxious to do his duty by the community in which he lives and to bring it to a high standard of conviction and of living. But it is hard to take his thesis seriously. That thesis is, in few words, this: That in England (at least) there will presently be, in place of the present profession of religion a new profession something like that of Positivism except for its absurd worship of humanity; that the supreme being of that profession will be the Ideal of Social Justice; that the national Church must continue under these new relations and with new conceptions of worship and new sanctions for duty; and that the Book of Common Prayer will need revision to adapt it to the newly framed convictions and the newly recognized needs of men. He begins with the Ten Commandments and the Lord's Prayer, and expresses wonder that, with revised definition of terms, there is need of little verbal change; for if you define "the Lord thy God" to mean the Social Conscience, the first commandment will require no change, though the third were better re-written thus: "Thou shalt not take the names [for there are more names than one for it] of the Lord thy God in vain; for he lowers respect for Righteousness who takes its names in vain"; and while the fifth may well stand as it is, the sixth should be accommodated to modern thought and conviction, somewhat thus: "Thou shalt do no injury to the mind or body either of thyself or another, unless the general welfare requires it to be done by thee."

The Lord's Prayer, as Dr. Coit reads it, is the antithesis of the Commandments: it is "the challenge of individual souls to the general will of the community," its form being as truly imperative and as categorically imperative as that of the Commandments. Then, as he passes to the Creeds, he finds (most wonderfully) that while those called the Apostles' and the Nicene need much emendation, the Athanasian hymn is well adapted for the new religion—if only the new religion can define its terms. "There is one Person of the Father, another of the Son, and another of the Holy Ghost"; and we learn that "this clause reminds us that there is one reality to a principle, another to a human being who believes in it and works it out, and still a third to a party organized to exemplify and teach it"; each of these is uncreate, but the second derives from the first, and the third from the other two.

There is much that is attractive in the literary discernment and the appreciation of beauty of form and expression in the chapters on "English Poetry and the Psalter" and on "Literature and the Lectionary"; the proposal to make psalms of wonderful passages in the first book of Hooker's *Ecclesiastical Polity,* or to take passages for public reading from other authors than those of the Old and New Testaments, in spite of their "just precedence over modern literature," is by no means absurd or even irreverent; but the assumption which lies beneath it all robs it of all meaning and of all reality. And the harsh judgment passed upon the collects seems to show that the thought of the writer cannot be truly religious. We commend literary discernment and moral earnestness; but an unsound philosophy and a failure to recognize fundamental truths must rob the volume of even the possibility of rendering service to the community. Still, when rightly read, there is a stimulus to thought in much that we find in these pages, even in the chapters on sacraments and ordinances following those of which we have written more particularly.

A NEW EDITION of *The Church in the Prayer Book,* by Edward L. Temple, has been published by The Young Churchman Co., Milwaukee, at 50 cents net; by mail 58 cents.

SUNDAY SCHOOL LITERATURE.

Training the Teacher. By Drs. Schauffler and Brumbaugh, Mrs. Lamoreaux, and Marion Lawrence. 16mo, pp. 270. Philadelphia: Sunday School Times Co. Price, 50 cents net.

The rapid growth of books for the training of Sunday school teachers is one of the most encouraging indications that the day is coming when the Sunday school teacher will be as well trained as the teacher in the secular school. He ought to be better trained, as much better trained as divine truth is more important than earthly information.

This manual is a good one. It would be strange if it were not so, for the publishers have had the most experienced workers of the International Sunday School Association to choose from. It has been approved as a "First Standard Course" by the educational committee of that association. The four subjects treated are: The Bible, The Pupil, The Teacher, The School.

Dr. Schauffler's article is the longest, covering the whole Bible. As a piece of clear and accurate condensation of Biblical facts it is a first-class piece of work. It has one omission, and that a vital one. For him, the Bible is simply one book in two parts—God's revelation to *individuals.* For him, God is not a covenant God; the first part of the Bible is not the old covenant, the second part is not the new covenant. He has omitted the truth of God's covenants with man, and in so doing has omitted the basic and unifying principle of divine revelation.

The above is the one serious defect in the whole manual. Mrs. Lamoreaux's chapter, on "The Pupil," we consider the best piece of work in the book. In a most gentle and attractive way she gets at the very heart of her subject; and, for her, that subject is the *preciousness* of the heart of a child, and how to shape it in the likeness of its Saviour. This one article is worth the price of the book.

"The Teacher," by Dr. Brumbaugh, is an excellent piece of work in every particular, and the one we would put next to the article on "The Pupil." Mr. Lawrence's chapter on "The School" does not fall below the high standard he has maintained for years in all his work. It is thoroughly practical and helpful.

The problem of the Sunday school to-day is the problem of procuring trained teachers. This valuable yet inexpensive book will greatly help in solving that problem. ALFORD A. BUTLER.

The How Book. A Book About Successful Adult Bible Classes. By Marshall A. Hudson. Philadelphia: Sunday School Times Co. Price, 50 cents net.

An excellent book with a poor title. Its sub-titles are: How to Reach Men, How to Hold Men, How to Teach Men. There is nothing extraordinary about the method it records, nor the literary form in which it is presented; and yet the little volume ought to be a spiritual incentive to every Christian worker. For the book is a record of victories won in Christian work by the same means by which they have been won in the battle on sea and land, *i.e.,* by having the right *man* behind the gun.

The brief sketch of this man's work written by Mr. C. G. Trumbull will come as an inspiration to any man who loves Christ and his fellow-men and is working to win men for the Kingdom. Mr. Hudson's success in his chosen work among young men is a remarkable example of St. Paul's expression, "This *one* thing I do." A business man who first gives himself to Christ, then gives the profits of his three business houses to the Master, and then gives up all business that he may devote his whole time to personal work among young men; and who in twenty-five years has brought 300,000 *men* into the Sunday school for organized work and systematic Bible study, is certainly one whose labors and methods are worthy of the study of every man who loves his neighbor and desires to help him towards Christ.

The American Church is just beginning to wake up to the vast amount of latent power she possesses in her tens of thousands of unused laymen. Here is a book for the clergyman to circulate among his parish laymen. It teaches nothing that Churchmen do not believe. It teaches many things which Churchmen profess—and forget. It teaches above all else the resistless power of one life consecrated to one line of work for Christ.

ALFORD A. BUTLER.

St. Paul's Illustrations, Classified and Explained. By Rev. Robert Resker. New York: Charles Scribner's Sons. Price, 20 cents net.

This is one of the excellent series of Bible Class Primers edited by Principal Salmond. We have not seen one of them that would not prove helpful to an earnest Sunday school teacher. The author of the present volume published some three or more years ago a primer on *Our Lord's Illustrations.* This is intended to be a companion volume to that admirable little handbook. Like that, it is a very condensed and suggestive manual to be used with the New Testament itself. St. Paul's illustrations contain a wealth of suggestion, and Mr. Resker has classified them in a way to be helpful to all Bible readers. Here are some of his classifications: Illustrations from Nature, from Agriculture, from Architecture, Military Life, Greek Games, Civic and Business Life, Jewish and Roman Law. We cordially commend the primer. A. A. B.

MISCELLANEOUS.

MUCH PRACTICAL ADVICE for those who need it will be found in *Conventions and How to Care for Them,* by Eugene C. Foster (The Sunday School Times Co., Philadelphia). Large conventions of national scope have become so common that many will be pleased to have the practical work of preparation laid down before them in this wise.

AN ADMIRABLE collection of popular hymns, such as will appeal to the public generally, is *The Most Popular Hymns,* Selected and Arranged by Gilbert Clifford Noble, A.B. (Hinds, Noble & Eldredge, New York, N. Y. 50 cents.) This collection contains the old favorites, including many that are familiar to Churchmen, and, as well, many of a more jingling nature.

WHAT THE SERMON SAID TO ME.

[WRITTEN IN APPRECIATION OF A SERMON BY THE REV. JAMES SHEERIN.]

"It is only a hill," they said,
"Its sides all rugged and bare;
No corn can grow on its barren slope,
No grass is springing there."
But the artist saw from its top
Horizons stretching far,
And the poet caught the echoes sweet,
From lands where the sunsets are.
Blessed are the eyes that see, and the ears that hear."

"It is only a rock," they said,
"It is only a tree of the wood;
The rocks and stones but cumber the earth,
The trees give no one food."
But in the heart of the rock
The brightest jewels belong;
And the wind in the pine tree's boughs
Taught the singer his sweetest song.
"Blessed are the eyes that see, and the ears that hear."

"'Tis the Carpenter," they said,
"The Man of Galilee.
Why should we go to hear His words,
Or care His works to see?"
But the evil spirits fled,
Cast out in the name of the Lord,
And the joyful Seventy came back
To hear His gracious word,
"Blessed are the eyes that see, and the ears that hear."

On the crest of Life's rugged hills,
Come breaths of celestial air;
Life's sorrows, like hammer strokes,
Bring jeweled comforts rare;
They made Christ Jesus' cross,
From one of the trees of the wood;
And those who would see His face in heaven,
Must follow the sacred Rood.
"Blessed are the eyes that see, and the ears that hear."

* * * * *

My Master and my Lord, come and abide with me;
Make Thou my sinful heart a Temple fit for Thee.

So shall life's common round grow beautiful and fair;
And all its sighing change to song, that other lives may share;

Until I hear Thy Voice say softly unto me,
"Blessed are the ears that hear, blessed the eyes that see."

Clinton, Mass. KATHERINE L. LAURENCE.

THE HOMES OF ABRAHAM LINCOLN.

BY JANE A. STEWART.

THE centennial of the great martyred President awakens many reminders of him and arouses a vivid interest in the places associated with his life. Kentucky, Indiana, and Illinois all claim a home of Lincoln, who made an immortal name in history.

Although Lincoln himself could not identify the exact site of the rude Kentucky home in which he was born, it is authoritatively established that the place was located on Nolin's Creek, in what was formerly Hardin county, but now La Rue county, Kentucky, about one mile from Hodgenville. This was an almost unsettled region one hundred years ago. And the first home of Abraham Lincoln was extremely primitive. The rude shelter in which the future Emancipator was born and lived until he was five years old was of the type known as a "camp." It had a roof and three walls of upright poles, the fourth side being open and covered with skins. There were no doors nor windows. A frying pan, a few tin dishes, wooden plates, a bucket, and a Dutch oven comprised the list of household utensils. The furniture was home-made and of the rudest description. The bed-clothes were of skins. The mother carded and spun and wove crude garments for her boy and girl. The father hunted the deer and wild turkeys.

This pioneer home in the Kentucky wilderness was only a rude shelter. Yet it had many of the features of the Christian home. The day began and ended with family devotions, and within this primitive abode Abraham Lincoln learned from this gentle mother the lessons of truth and virtue which sank deep down into his receptive heart, to blossom later in fruitful deeds of valor and patriotism.

The Nolin's Creek farm, which was the birthplace of Lincoln, was fertile and varied by meadows and woods. The spot, which has been identified as the locality on which the camp stood one hundred years ago, was long marked by a group of stones. Wild flowers bloom where Lincoln as a little boy played with his dog and chased butterflies. A spring of pure water is near by.

The entire quarter-section selected by Thomas Lincoln in 1808 was purchased in 1905 by Robert J. Collier of New York, who conceived the idea of transforming the old Lincoln home into a national park. In anticipation of the Lincoln centennial, a Lincoln Farm Association was formed in 1906, a voluntary association of citizens of which Governor Folk of Missouri is president and Clarence H. Mackay vice-president. Among the plans are the construction of a historical museum, provisions for the perpetual care of the park and the restoration of the old cabin. The logs which entered into the construction of Lincoln's first home have been preserved, it appears, to be utilized in the reproduction of his first home.

Lincoln's second home was at Knob Creek, seven miles from his birthplace, where his father removed in the hope of bettering his fortunes. The second home was practically a replica of the first and equally devoid of all the comforts and most of the necessaries of life. They remained here three years.

Lincoln was a tall boy of seven when he left his native state for a new home in Indiana. The family moved in 1816—the year Indiana was admitted as a state. Another floorless and doorless camp was transformed by the presence of the mother-spirit into the semblance of a home, though there were none of the material things that constitute home comforts to-day. The location of the new farm was near Pigeon Creek, about fifteen miles north of the Ohio river and a mile and a half east of Gentryville, in Spencer county.

The light of this cheerless cabin was suddenly removed by the death of Lincoln's mother, who succumbed at the early age of 33, under the heavy weight of privation. A year after, when Lincoln was 11, his father married again. The new Mrs. Lincoln was a widow with several children and some possessions in the way of household effects, which made a far more comfortable home than any Abraham had yet enjoyed. Such good friends did his step-mother and Lincoln become, that years after, when he was a famous man, she was able to testify that "he was the best and most obedient boy she ever knew." She influenced his father to let Abraham attend school and gratify his hunger for knowledge.

In this cabin home in Indiana, as in Kentucky, Lincoln studied by the light of the big log fire, lying flat on his stomach with his book on the floor. The Indiana cabin was his home for fourteen years. In 1830, when he was 21, the Lincoln family moved to Illinois, to a point near Decatur on the Sangamon river, where he and his father soon put up another log cabin. This home was only a temporary one, for Abraham, who had now reached his majority, had determined to set out for himself. Illinois, however, became his home state for the rest of his life, though he had no settled habitation for the decade or more preceding his marriage to Miss Mary Todd in 1842. Lincoln was then in his thirty-third year and had become, through diligence and hard study, quite a well-known public man as well as a legal light.

His home in Springfield, now preserved as a historic home, was a modest frame dwelling of two stories with an L in the rear and a side porch. Here Lincoln might have been seen when his children were little, carrying a little one in his arms as he walked to and from the quiet street, or pulling a child's go-cart. Late in the afternoon, on his return from his law office, he would drive up and milk his cow and perform all the duties of the little woodshed stable in which his horse was kept. The home was plainly furnished with the conventional haircloth furniture and marble-top tables, etc., the style of which remained the same even when the distinguished owner became President-elect of the United States and was soon to take up his residence for his term in the White House.

The rude hut in which Lincoln was born, the cabins which were his parental homes, and the unpretentious home which he made in Springfield are in striking contrast with the comfortable homes in which the majority of Americans, even in humble circumstances, are able to live to-day. But it is well to remember that the rugged virtues which make for every form of success have been richly nurtured in such humble domiciles as were Lincoln's.

And the establishment of a national park at Lincoln's first home in commemoration of the great American's centennial, will serve its best purpose in pointing the fact to thousands of visitors during the years that the simple, God-fearing, virtuous home-life is the environment in which most of the greatest and best among men have been found.

Church Kalendar.

Feb. 7—Septuagesima.
" 14—Sexagesima.
" 21—Quinquagesima.
" 24—Ash Wednesday.
" 28—First Sunday in Lent.

KALENDAR OF COMING EVENTS.

Feb. 17—Special Meeting of Toronto (Canada) Synod for the election of a Bishop.

Personal Mention.

THE Rev. FRANCIS E. ALLEYNE has resigned the rectorship of St. Edmund's Church, Milwaukee, Wis.

THE Rev. CHARLES F. BLAISDELL has resigned the Church of the Holy Communion, St. Louis, to accept a call to Redlands, Cal.

THE Rev. MAURICE CLARKE of Hinton, W. Va., has accepted a call to St. Andrew's Church, Wheeling, W. Va., and will take up the rectorate on March 7th.

THE Rev. J. WINSLOW CLARKE, rector of St. Andrew's Church, Utica, N. Y., has gone to Old Point Comfort, Va., for rest and recuperation.

THE future address of the Rev. EDWARD H. EARLE, formerly of Perryman, Md., will be St. John's Rectory, Third and Reed Streets, Philadelphia, Pa.

THE Rev. HENRY L. A. FICK, rector of Holy Trinity Church, St. Joseph, Mo., has resigned, to accept the appointment of Bishop Morrison to the charge of St. John's Church, Eagle Grove, Iowa. Mr. Fick will enter on his new duties February 22d.

THE Rev. ALEXANDER H. GRANT of Zion Church, Fulton, N. Y., has accepted the rectorship of St. John's Church, Richfield Springs, diocese of Albany.

THE Rev. IVAN MARSHALL GREEN of Shenandoah City, Va., has been called to the rectorship of St. Luke's Church, Essex, Va., with charge of Immanuel chapel, King and Queen Courthouse.

THE Rev. THOMAS N. HARROWELL, formerly of Harbor Springs, Mich., has been given charge of Holy Nativity, Longwood, Ill., and has taken up his duties there.

THE Rev. A. L. HAZLETT has changed his address from Virginia City to 120 Pine Street, Reno, Nev.

THE Rev. EDWARD C. MCALLISTER is assistant to the Rev. David Cady Wright, rector of Grace Church, Paducah, Ky., and may be addressed care the Rectory, 809 Kentucky Avenue.

THE Rev. GLENN TILLY MORSE, lately senior curate at the Church of the Advent, Boston, has accepted a call to Christ Church, Swansea, Mass., where he lately preached on several occasions. Mr. Morse will begin his new duties in a few weeks.

THE Rev. CHARLES L. PARDEE, who recently resigned the rectorship of St. Andrew's Church, South Orange, N. J., has accepted the election as rector of St. Michael's Church, Naugatuck, Conn., to take effect February 21st.

THE Rev. LAURENCE A. A. PITCAITHLEY has resigned the rectorship of St. Paul's Church, Central City, Colo., and has accepted a call to St. Paul's Church, Virginia City, Nev.

THE Rev. H. C. PLUM of Minneapolis, Kan., has accepted the rectorship of St. Luke' Church, Mechanicville (diocese of Albany), and associated parishes. Address after February 15th, St. Luke's Rectory, Mechanicville, N. Y.

THE Rev. JOHN M. RICH of the diocese of New York has been chosen to succeed the Rev. Joseph Eames as priest in charge of the Church of the Incarnation, Pittsburgh, Pa., and will enter upon his duties before Lent.

THE address of the Rev. GEORGE ROGERS has been changed from 340 North Sixty-second Street to 4239 Regent Square, West Philadelphia, Pa.

THE Rev. H. PERCY SILVER, chaplain of the Thirteenth Cavalry, United States army, will leave with his regiment for the Philippines on the transport sailing from San Francisco on March 6th. His address will be Manila, P. I.

THE Rev. J. R. WINCHESTER, D.D., sailed on February 4th *via* steamer *Arabic*, for the Mediterranean and the Orient. During his absence Calvary Church, Memphis, will be under the care of the Rev. LOARING CLARK of St. Louis, Mo.

THE Rev. GEORGE E. YOUNG has resigned Trinity Church, De Soto, Mo., and on February 1st became rector of St. James' Church, Griggsville, Ill. (diocese of Quincy).

ORDINATIONS.

DEACONS.

KENTUCKY.—On Thursday, January 28th, at the St. John's School for Postulants, Uniontown, by the Bishop of the diocese, EDWARD C. MCALLISTER. The Bishop was celebrant, and the sermon was preached by the Rev. David C. Wright. The Rev. Frederick Thompson and the Rev. Irvine Goddard were also present and took part in the service. Mr. McAllister was one of the charter members of the school, and is the first of the students to be ordained. He will continue his missionary work in Paducah.

PRIESTS.

MICHIGAN CITY.—On the feast of the Purification, at St. Andrew's Church, Valparaiso, the Rev. MARSHALL MALLORY DAY. The candidate was presented by the Rev. H. R. Neely, the sermon was preached by the Rev. L. T. Scofield, and the Rev. Messrs. L. W. Applegate, C. A. Smith, W. S. Howard, H. L. Marvin, and W. W. Daup assisted in the service and in the laying on of hands. The Rev. Mr. Day has done good service at Valparaiso during the past eight months of his diaconate, and is reaching many of the students in the University located there.

SPOKANE.—At St. Mark's Church, Ritzville, Wash., on December 22, 1908, by Bishop Wells, the Rev. THORNTON T. DENHARDT. The presenter was the Ven. H. J. Purdue, the Rev. A. O. Worthing, rector of Holy Trinity, Spokane, preached the sermon, and the Bishop celebrated the Holy Communion. The Rev. Messrs. A. O. Worthing, H. J. Purdue, and Wm. L. Bull joined with the Bishop in the laying on of hands. Mr. Denhardt will continue in charge of St. Mark's, Ritzville.

WASHINGTON.—On the feast of the Purification, at the Church of the Good Shepherd, Washington, by the Bishop of the diocese, the Rev. WALLACE NELSON PIERSON, who has served at the Good Shepherd for the past year. The sermon was preached by the Rev. Appleton Grannis, rector of the Church of the Holy Apostles, New York. The candidate was presented by the Rev. C. S. Abbott, Jr., vicar of the church: the Rev. C. R. Stetson was epistoler and the Rev. S. A. Wallis, D.D., the gospeller. A large number of the city clergy was present. The Rev. Mr. Pierson will remain as curate of the Church of the Good Shepherd.

DIED.

BENEDICT.—Entered into the rest of Paradise on January 29, 1909, after a brief illness, HENRIETTA S. L. BENEDICT, widow of James Benedict, in the 68th year of her age.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

KING.—At Brunswick, Ga., on January 30, 1909, Mrs. EUGENIA GRANT KING, widow of Captain Mallory Page King, formerly senior warden of St. Mark's Church, Brunswick. Mrs. King is survived by three daughters: Mrs. C. Don. Parker, Mrs. Frank D. Aiken, and Mrs. Henry B. Maxey.

O'BANNON.—Mrs. ANNA HALL O'BANNON departed this life January 27, 1909, at Wellsburg, W. Va.

"The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?"

MEMORIALS.

WILLIAM OSMAN.

At a meeting of the vestry of Christ Church, Ottawa, Ill., the following minute was adopted:

In the death of WILLIAM OSMAN, senior warden and oldest communicant of the parish, the vestry has lost a wise counsellor. For fifty years he had served this parish faithfully as warden, and many times represented it in Diocesan Convention. He was a Christian gentleman and scholar, a strong, earnest, evangelical Churchman. We mourn his loss and thank God for his blessed example.

WM. MOZIER,
Clerk of the Vestry.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED

RECTOR wanted for parish in diocese of Easton (Md.), made vacant by the death of its rector after over 51 years' incumbency. Salary small. State if single or married. GEO. H. BEAVEN, Hillsboro, Md.

PRINCIPAL wanted for one of the leading Church Schools for Girls in the Middle West. Must be a Churchwoman, a graduate, and an experienced educator and administrator. Highest references required. Address: TRUSTEE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

QUALIFIED STENOGRAPHER, university education, expert card system, filing, etc., desires situation, private or office; western city preferred. EMILY B. GNAGEY, 3116 Penn Ave., Pittsburgh, Pa.

POSITION wanted by boy of sixteen, with Christian lady or gentleman going abroad for the summer. Render any honest service. Terms: Expenses, suitable clothes. References exchanged. "EUROPE," LIVING CHURCH, Milwaukee.

THE choirmaster of the Church of the Good Shepherd, Rosemont, Pa., is open for position as visiting choirmaster. Address: FRANK C. MORLEY.

PARISH AND CHURCH.

SECOND-HAND Pipe Organ wanted, 15 to 20 stops. Must be first-class in every way. Address: "ORGAN," care LIVING CHURCH, Milwaukee.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Christmas Altar hangings $5 to $10, for missions. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

CLERICAL REGISTRY.

PARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

BISHOPS and Parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

CHURCHES NEEDING ORGANISTS.

CHURCHES looking for Organists and Choirmasters can find exceptionally talented Men and Women at the JOHN E. WEBSTER CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

TO EUROPE—next summer. THE IDEAL WAY. Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. IDEAL EUROPEAN TOURS, 11 Library Place, N. S., Pittsburgh, Pa.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

AMERICAN CHURCH BUILDING FUND COMMISSION.

(Corporate Title.)

CHURCH MISSIONS HOUSE, NEW YORK.

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

IN EXPLANATION.

The churches and clergy in some dioceses, by an official setting apart of the day, by canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans: by taking an offering on Thanksgiving Day.

A large majority of the dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy and one-fifth of the churches comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in dioceses not yet merged; altogether about 550 persons. This is, therefore, an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter: "Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The Royalties from the Hymnal pay all expenses.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Sts.,
Philadelphia.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

APPEALS.

GALLAUDET MEMORIAL.

The Gallaudet Memorial Parish House to be erected as a facade to St. Ann's Church for deaf-mutes, 148th Street, west of Amsterdam Avenue, to perpetuate the life work of the late Rev. Dr. GALLAUDET. Total cost, $30,000. In hand, $3,000. A donation just received of $5,000, with the pledge of an additional $5,000 if within the year 1909 the balance of $17,000 can be raised. Friends are earnestly asked to contribute. Mr. OGDEN D. BUDD, Treasurer, 68 Broad Street, New York.

AN ACKNOWLEDGMENT AND A PLEA.

The Bishop of Idaho acknowledges $1,350, in answer to his appeal last summer to save the church in Idaho Falls from being sold for a debt. He still needs $2,750. Shall we lower our flag in a town largely Mormon?

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost $5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

WASHINGTON BIRTHDAY APPEAL.

The attention of rectors and Sunday school workers is called to the following resolution unanimously adopted by the Third Department:

Resolved, That this Council recommends to the rectors and Sunday school officers and teachers, that an offering be made for the completion of this national memorial (Washington Memorial Chapel, Valley Forge), on Sunday, February 21, 1909, or some other convenient date near thereto. Providing the same shall not conflict with any offering for other missionary work.

Write to REV. W. HERBERT BURK, Norristown, Pa., for descriptive circulars.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 251 Fourth Avenue.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Union Square.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ELIZABETH, N. J.:
- Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
- Scranton, Wetmore & Co.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria Street.
- Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St
- Lohman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
- A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

PRAYER BOOKS AND HYMNALS FOR PEWS.

BOURGEOIS IMPERIAL 32MO P. B.

SIZE 5⅝ x 3¾.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, $20.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, $21.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, $25.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

BOURGEOIS IMPERIAL 32MO HYMNAL

SIZE 5⅝ x 3⅝.

No. 10300—Hymnal to match Prayer Book No. 300, $25.00 per hundred.

No. 10301—Hymnal to match Prayer Book No. 301, $26.00 per hundred.

No. 10302—Hymnal to match Prayer Book No. 302, $30.00 per hundred.

(Carriage additional.)

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

FUNK & WAGNALLS CO. New York.

A Standard Bible Dictionary. Designed as a Comprehensive Guide to the Scriptures, Embracing Their Languages, Literature, History, Biography, Manners, and Customs, and their Theology. Edited by Melancthon W. Jacobus, D.D. (Chairman of the Editorial Board), Dean, and Hosmer Professor of New Testament Exegesis and Criticism in Hartford Theological Seminary; Edward E. Nourse, D.D., Professor of Biblical Theology and Instructor in New Testament Canonicity and Textual Criticism in Hartford Theological Seminary, and Andrew C. Zenos, D.D., Professor of Ecclesiastical History in McCormick Theological Seminary, Chicago. In Association with American, British, and German Scholars. Embellished With New and Original Illustrations and Maps. Price, $6.00 net.

THE M. H. WILTZIUS CO. Milwaukee.

The Official Catholic Directory and Clergy List for the Year of Our Lord 1909. Containing Complete Reports of all Dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Hawaiian Islands, Canada, Newfoundland, England, Ireland, Scotland, and Wales, and the Hierarchies and Statistics of the United States of Mexico, Central America, South America, West Indies,

Oceania, Austro-Hungarian Monarchy, German Empire, Luxemburg, Netherlands, Switzerland, South Africa, Norway, Belgium, the Chinese Empire, and Japan. Containing also a map of the Ecclesiastical Provinces in the United States. Vol. XXIV.

HENRY FROWDE. New York.

Fonts and Font Covers. By Francis Bond, M.A., Lincoln College, Oxford; Fellow of the Geological Society, London; Honorary Associate of the Royal Institute of British Architects; author of *Gothic Architecture in England, English Cathedrals Illustrated,* etc. Illustrated by 426 Photographs and Drawings.

T. & T. CLARK. Edinburgh.

The Background of the Gospels, or Judaism in the Period Between the Old and New Testaments. The Twentieth Series of the Cunningham Lectures. By William Fairweather, M.A., Minister of Dunniker United Free Church, Kirkcaldy. Price, $3.00 net.

LONGMANS, GREEN & CO. New York.

The Message of the Church in Collect, Epistle, and Gospel. By Henry Martyn Sanders, M.A., Sometime Scholar of Queens College, Cambridge, Vicar of St. John's, Highbury, N. Vol. II. Trinity Sunday to All Saints' Day.

RICHARD G. BADGER. Boston.

The Two Travellers. A Book of Fables. By Carlota Montenegro.

Abraham Lincoln's Religion. By Madison C. Peters, author of *Justice to the Jew,* etc., etc.

THE MACMILLAN CO. New York.

Towards Social Reform. By Canon and Mrs. S. A. Barnett. Price, $1.50 net.

Peace and Happiness. By the Right Hon Lord Avebury, P.C. Price, $1.50 net.

PAMPHLETS.

Soldier and Servant Series. *Notes on Church Work in Africa, Past and Present* (Church Missions Publishing Co., Hartford, Conn.)

The Interdiocesan Study Course. *Anglican Church Missions in Africa* (Church Missions Publishing Co., Hartford, Conn.)

Utah Information. I. General Statement; II. Rowland Hall; III. St. Mark's Hospital; IV. Indians; V. Mormonism. By the Rt. Rev. F. S. Spalding, D.D., Bishop of Utah.

YEAR BOOKS.

The Parish Year Book of Grace Church, New York. Published at Epiphany, 1909.

THE CHURCH AT WORK

NEW CHURCH FOR CHARLOTTE, N. C.

WITH AN informal but appropriate service the ground was broken for the foundation of the Church of the Holy Comforter, Charlotte, N. C., on January 24th. The Rev. Harris Mallinckrodt and the Rev. Walter J. Smith assisted the priest in charge, the Rev. Francis M. Osborne, in the ceremony, and made appropriate addresses. The work on the church began the next day. The edifice is to be of stone and will cost about $25,000. It is to be built by the people of North Carolina and elsewhere in memory of the Right Rev. Thomas Atkinson, D.D., LL.D., third Bishop of North Carolina, which diocese then comprised the whole state, and is to be an expression of the love and veneration with which his name will always be held wherever he was known.

It is hoped that the erection of this building will result in the rapid development of the Church of the Holy Comforter, now a mission, into a vigorous and independent parish.

FOUR YEARS' PROGRESS IN KENTUCKY.

THE FOURTH anniversary of Bishop Woodcock's consecration occurring on St. Paul's day, when he was obliged to be absent from the diocese in order to preach the sermon at the consecration of the Bishop of Washington, this anniversary was observed in Louisville the following Sunday. In the evening a united service was held at St. Andrew's Church in the interests of city missions, at which the Bishop preached, reviewing the work of the past four years, and setting forth the needs and opportunities of the Church in Kentucky for the future.

Some of the features of the Church's progress are worthy of note: Six new churches have been built in the four years, an average of one every eight months; five more clergymen are at work in the diocese than four years ago, and although the clergy here are still all too few in number, it is doubtful whether, except in the mission field, any diocese can show so large a percentage of increase in the number of its clergy. Four new parish houses and three new rectories tell their story of development in places already occupied. But the most satisfactory condition of all is revealed in Kentucky's record for Church extension outside her borders. Every year the diocese has met or exceeded its apportionment for general missions. This means much more than is apparent. In reality Kentucky is a missionary field itself. In every other diocese in the Department of Sewanee the local work is very largely supported by the missionary offerings of the general Church. The diocese of Kentucky is the only one that gives to the Board of Missions more than it gets from it. It does all the local missionary work unaided (except for a small grant to a single colored mission) and besides this, contributes its full share and more to the work of the Church in the domestic and foreign field.

FROM BARN TO CHURCH.

THE FIRST of the Church buildings for St. George's mission, in the Vailsburg section of Newark, N. J., was opened Feb. 2nd by the Bishop. It consists of a chapel and mission hall, reconstructed from an old barn bought with the lot and standing upon it. A small sanctuary and vestry rooms were added, the former curtained from the main body of the building, which will be used for parish purposes. The altar, altar rail, chairs, seats, and other fittings came from a dismantled church, and are of chestnut. An altar cross of brass was the gift of Mr. and Mrs. E. B. Camp, in memory of their daughter. A pair of brass candlesticks were presented by Miss Maud Lawson, also as memorials. The carpet for chancel and sanctuary was given by Mr. and Mrs. J. B. Stultz; the Bible, altar, and prayer-desk books were the offering of the Woman's Guild of the Church of the Holy Communion, South Orange; the reredos, in the form of a triptych, was painted by the priest-in-charge, the Rev. G. J. D. Peter. The center panel represents the Nativity, with the variation of both shepherds and wise men being grouped about the manger throne. The side panels have angels with scrolls, bearing appropriate texts. This arrangement and all the details of the opening services had reference to the story of the building, first a barn, and rendered a Bethlehem by its consecration. The mission was established in a public hall some four years ago. The sacred vessels were secured partly from a grant made by the C. B. S. and partly through the munificence of Mrs. R. Stevens of South Orange.

IN MEMORY OF BISHOP SPALDING.

THE CORNERSTONE of Ascension Memorial Church, Denver, Col., was laid on January 31st. Owing to the absence of the Bishop, the ceremony was performed by the Rev. Charles H. Marshall, rector of St. Barnabas' Church. Addresses were made by the Rev. John H. Houghton and the Rev. Frederick F. Kramer, Ph.D. Others of the clergy present were the Rev. H. R. O'Malley, the Rev. George W. Palmer, M.D., and Dean Hart. Ascension Memorial is a mission church, and was founded by St. John's Cathedral a little more than five years ago. The first church, a tent 20x40 feet, was located at the corner of Sixth Avenue and Corona Street. The Rev. Edward L. Eustis was rector at that time. Three years ago he was succeeded by the Rev. C. Irving Mills. Immediately after his taking charge of the church, four lots were bought, the present site of the church, at Sixth Avenue and Gilpin street. The tent was moved to the new location, and a campaign was begun to raise funds for a permanent edifice. The new church is being built of cream-colored pressed brick, and is of Gothic architecture. It will have a large seating capacity, and will be strictly modern in its appointments. It is to be a permanent mark of respect to the memory of the senior Bishop Spalding. There is needed immediately to completely finish and furnish the new building, about $4,000. The total cost will be $10,000.

PROCEDURE IN THE CHOICE OF THE PRIMATE OF ALL CANADA.

AN EXPLANATION has been published, given by Bishop Hamilton, as to the method of appointing a successor to Archbishop Sweatman. No appointment can be made till three months after the death of the late Archbishop. When this time has expired the House of Bishops will meet and appoint an Archbishop for the eastern see. After the appointment is made the Primate of All Canada is usually chosen, the choice being between the newly appointed Archbishop and the Archbishop of Rupert's Land.

BEQUESTS AND GIFTS FOR RELIGIOUS AND PHILANTHROPIC PURPOSES.

THE ESTATE, amounting to $125,000, of Miss Mary Lewis, a Philadelphia Churchwoman, who died last week, is left entirely to charity. Outside of $60,000 which is left to the colored schools at Hampton and Tuskegee, the remainder is left largely to organizations and institutions of the Church, as follows: Domestic and Foreign Missionary Society, $10,000; Episcopal Hospital, $10,000; General Clergy Relief Fund, $5,000; the Foulke and Long Institute for Girls, Seaside Home for Women, Home for Consumptives at Chestnut Hill, Children's Aid Society, Kensington Hospital for Women, and the Society for Prevention of Cruelty to Animals, each $2,000; the Indian Hope Association, $1,000, and various amounts to many of the Philadelphia hospitals.

MR. WILLIAM H. EWBANKS, a well-known philanthropist of Flushing, L. I., has found the care of his property too much for his declining years, and has called to his assistance the rector and vestry of St. George's Church of that place. He has asked them to collect the rents and to make necessary repairs to a large block of business property

on Main Street in the heart of the business section. The proceeds, according to Mr. Ewbanks' stipulation, are to go to him during his lifetime; but after his death the property will pass to St. George's parish. The offer has been accepted by the vestry. Mr. Ewbanks is one of the best-known residents of Flushing, and was born in England eighty-five years ago. The Rev. H. D. Waller is rector of St. George's parish. The property in question is estimated to be worth $100,000.

MRS. F. W. BARRY, a devout communicant of St. David's parish, Portland, Ore., has given $5,000 to start a new work in one of the best residence districts in Portland. The mission is to be called "Grace Memorial," and is to be in memory of her late husband. A good location has been secured, a tent erected, a Sunday school organized, and services started under the direction of the Rev. George B. Van Waters, late rector of St. David's parish.

BY THE WILL of Josephine B. Lord, a number of charities are beneficiaries, among them being the Church Charity Foundation in Brooklyn ($5,000); a like amount to the Diocesan Missions of Long Island for the use of the Archdeaconry of Queens and Nassau; and $2,000 to the Ven. Henry Mesier, Archdeacon of the same. Mrs. Lord died in Quebec a fortnight ago. Her estate is estimated at several millions.

MRS. ESTHER GOWEN HOOD, a Churchwoman of Philadelphia, has just given $100,000 to the University of Pennsylvania to endow and provide six law fellowships in that institution, in memory of her father, the late Franklin B. Gowen, at one time president of the Philadelphia & Reading Railroad Company, and one of the greatest lawyers the state of Pennsylvania has produced.

WAIVING her legal claim as residuary legatee to a $5,000 bequest, which St. Mary's Church, Burlington, N. J., had forfeited by attacking the will of Mrs. Elizabeth A. Ellis, Miss Grace Gordon of New York and the other executor of the estate have turned over to the parish the entire amount of the original bequest; thus terminating a long controversy over the will.

BY THE WILL of the late Mrs. Charles H. Sanford, Christ Church, Sherburn, N. Y., receives a $5,000 addition to its endowment, and $1,000 for the parish cemetery.

THE LATE Prof. Singer of Philadelphia, whose death was noted last week, bequeathed $500 to Trinity Church, Oxford, Pa.

SESSION OF THE COUNCIL OF COLORED CHURCHMEN OF GEORGIA.

THE Council of Colored Churchmen of the diocese of Georgia assembled in St. Augustine's Church, Savannah, on February 3d. The Holy Eucharist was celebrated by the Rev. F. A. Brown, rector of Christ Church. The Rev. Richard Bright, rector of St. Stephen's, Savannah, was elected chairman and the Rev. Godfrey R. Jackson of St. Simon's Mills, secretary. Lay delegates representing seven parishes and missions were present. A loving and sympathetic letter from the Bishop was read, in which he expressed regret at being prevented from attending by his physical condition.

This Council is separate from and, so far as legislation is concerned, subordinate to, the diocesan Council. The members are, however, entitled to the franchise in the diocesan Convention in the election of diocesan officers.

CLEVELAND CLERGY CONDEMN THE INDIVIDUAL COMMUNION CUP.

THE CLEVELAND CLERICUS met at Trinity Cathedral, Monday morning, February 1st, with an unusually large attendance of the clergymen of the city and near-by towns. The Rev. W. Rix Attwood read a thoughtful paper, entitled "Suggestions Toward Increasing the Authority of the Church." Reports of several special committees were made, foremost among them being that of the committee appointed to report upon the question of "Individual Communion Cups," action upon which has grown out of a recent resolution passed at a meeting of the Church Club of Cleveland. The committee's report was to the effect that (1) the clergy have no authority to introduce such a practice and would be liable to discipline should they do so; (2) the Clericus has no authority to legislate in the premises, the matter should have been referred to the diocesan Convention; (3) the danger from the use of the single chalice has been greatly exaggerated by the laity, physicians not being agreed upon the subject, and (4) the clergy should use extra care in cleansing the chalice.

DEATH OF THE REV. J. J. CREIGH.

THE REV. JAMES JACOB CREIGH died at his home in West Chester, Pa., on Wednesday, February 3d, in his seventy-sixth year. Mr. Creigh was in early life a lawyer, leaving that profession to enter the ministry. He was ordained deacon in 1875 and priest the following year, by Bishop Stevens. Most of his ministry was spent in supplying parishes when needed. Of late he had been assisting the Rev. Arthur Rogers, rector of Holy Trinity Church, West Chester, from which church the funeral was held on Saturday, the 6th, at 10 A. M., the Rev. Mr. Rogers officiating.

MISSION WORK AMONG PHILADELPHIA SEAMEN.

THE SIXTY-FIRST annual report of the Churchmen's Missionary Association for Seamen of the port of Philadelphia, just issued, shows good work has been done the past year. The number of seamen attending the services at the Church of the Redeemer reached 4,410 and the chaplain (the Rev. George S. Gassner) made 2,200 visits in his steam launch to vessels in port. Five seamen were baptized, three confirmed, three married, and five buried.

CONSECRATION OF CHURCH AT HOLDREGE, NEB.

CONSECRATION services took place at Holdrege, Neb. (diocese of Kearney), on Sunday, January 31st, of the new St. Elizabeth's Church, Bishop Graves officiating. The financial progress and success of the undertaking are to a large degree due to the interest of Mrs. Hadden of New York City. The edifice is substantially built and handsomely furnished. Mrs. Hadden recently donated solid brass altar ornaments of exquisite design and finish. The Ladies' Guild also presented a handsome oak altar and reredos. The interior furnishings were supplied by John T. Coxhead of Yankton, S. D. The contract for the erection of a large rectory has been let. Archdeacon Cope will begin a ten days' mission on February 12th.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

ST. PAUL'S DAY marked the completion and opening of the new parish house of St. Paul's Church, Centreville, Md. Holy Communion was celebrated, followed by an informal service in the new edifice, which is a handsome and commodious building, planned by Mr. Brinkle, an architect of Wilmington, Del., and erected by Mr. Lane of Queenstown, Md. The first story is of reinforced concrete, and the second story is pebble-dash. It is fitted up with all the usual conveniences, including lockers for the vestments of choir and clergy and for the linen and hangings of the altar and chancel. The building is heated by steam, the heating plant also heating the church. Both edifices are lighted by electricity. The cost, with heating and lighting, is something over $7,000.

LAST WEEK active measures were taken by the vestry of St. Thomas' Church, Somerville, Mass., to erect a new church edifice. At a well-attended parish meeting $1,500 was subscribed for this purpose and a most encouraging report was submitted from the building committee organized a few weeks ago. Two recommendations were considered. One was for a church of reinforced concrete and a second for a building in two sections, the transept and chancel to be constructed as soon as practicable. The details of construction and cost will be worked out later and submitted at a subsequent meeting.

ST. JOHN'S CHURCH, Richfield Springs, N. Y., has received the gift of two acres of land, adjoining the church on the east, from Robert W. Tailer, Thomas R. Proctor, and Richard M. Montgomery. The people have secured $3,000 toward a new rectory, and this sum, with the proceeds of the sale of the old rectory, will fully pay for a new one to cost $7,500. This building and a town library will be placed near the church and form a harmonious group of buildings. Mr. Proctor has given $5,000 for the new library building.

THERE HAS been a new addition to the parish house connected with Christ Church, Hyde Park, Mass., it being the gift of H. F. Bigelow of Milton. It is of concrete and Quincy granite and is in harmony with the church edifice. The addition is given by Mr. Bigelow as a memorial to his wife, who died abroad a couple of years ago. The Rev. William H. Dewart, the rector, read the office of dedication on the afternoon of February 5th. A large stone mantel at one end of the large room bears an appropriate inscription.

IT IS ANNOUNCED that the vestry of the Church of the Good Shepherd, Raleigh, N. C., have taken steps by which the work on their handsome new stone church, so long at a standstill, will soon be resumed. The aim is to do at least enough work on the building to enable the rector to use it for the public services of the Church.

THE REV. F. B. HOWDEN, rector of St. John's Church, Georgetown, D. C., has plans about completed for a new parish hall. Ground will be broken early in the summer, and the cost will be about $2,000.

WORK PLANNED FOR THE SUNDAY SCHOOL FEDERATION.

THE EXECUTIVE COMMITTEE of the Sunday School Federation met in the Diocesan House, New York, on January 22d, the chairman, the Rev. Carlton P. Mills of Massachusetts, presiding. The committee on Sunday School Organizations and Institutes reported that it had sought to come into communication with the various Sunday school organizations throughout the country, and that it had succeeded in doing so with forty-one of these. This committee was instructed to seek to extend membership in the federation among those diocesan organizations not yet in union with it. A committee consisting of the officers of the Executive committee and the chairman of the Organizations committee was appointed to consider the advisability of organizing the federation into departments corresponding with the Missionary departments of the Church. The committee on Missions in the Sunday School reported that they had prepared a series of illustrated lessons on Missions, and a pamphlet entitled "The Necessity for Missions in the Sunday School." The Press and Publication committee was instructed to prepare and print a pamphlet for distribution by the Organizations commit-

tee, setting forth the purposes and aims of the federation and what has already been accomplished. The question of raising $3,600 annually for the salary of an educational secretary was discussed and the matter was left in the hands of the chairman of the Executive committee with instruction to report at the next meeting. The services of this secretary are to be available in those dioceses which are in union with the Federation.

The most important action taken at this meeting was that of authorizing the Teacher Training committee to proceed with its plan of publishing a set of hand-books for teachers. The committee has decided upon the following subjects, and is seeking the best scholars in the American Church to write on them: Religious Principles; The Making of the Bible; The Old Testament; The Life of Christ; Apostolic Days; The History of the Apostolic Church; The Doctrines of the Church; The Worship of the Church; The Missions of the Church; The Land of the Bible. These hand-books are to contain from two hundred to three hundred pages each, and are to be sold at a small price so that all Sunday school teachers may own them. The next meeting of the Executive committee will be held in New York on May 14th.

ACTIVITIES OF DIOCESAN AND PAROCHIAL MEN'S CLUBS.

THE SECOND annual dinner of the laymen of the Archdeaconry of Harrisburg took place in the Chestnut Street Hall in Harrisburg on the evening of February 1st. Nearly three hundred men were present, including President McFarland of the American Civic Association, and Richard B. Watrous, secretary of the same, who were guests of the Bishop. Addresses were made by Clinton Rogers Woodruff, Esq., on "Churchmen and Present Day Problems"; by the Rev. Thomas J. Garland on "Outstanding Problems"; by Talcott Williams, Ph.D., on "Churchmen and Politics," and by Mahlon N. Kline on "The Laymen's Responsibility." These speakers were all from Philadelphia. The Bishop of the diocese followed with final words. The Governor of the state was present and made an earnest address on the general topic of "A Christian's Duty in View of Present Conditions, Social and Political." Over a hundred prominent Churchwomen were seated in the gallery. Three hundred men were also in attendance on a similar occasion at Williamsport on the Monday evening previous, making 600 laymen gathered in two cities of one diocese in a week's time to listen to the Church's message.

THE NEW ORLEANS Local Assembly of the B. S. A. met at St. John's Church on January 26th. B. F. Finney, the newly appointed travelling secretary for the southern states, made a forceful address and outlined the plan suggested by Mr. Gardiner of creating a chain of strong Brotherhood centers in the South, which should do missionary work in their respective districts. It was ordered that $60 out of the offerings taken during the Week of Prayer at the Cathedral be sent to Boston for the Forward Movement Fund. Chapters were reported in process of formation, or newly organized, at Annunciation, St. George's, and St. Anna's Churches. The active chapters now number nine, being, in addition to these, those of Christ Church Cathedral, St. Paul's, Grace, St. Andrew's, St. John's, and Mount Olivet.

THE CHURCH CLUB of the diocese of Kansas City held its Epiphany-tide meeting on the evening of January 11th, at the rooms of the University Club, Kansas City. The speakers for the evening were the Bishop of Texas and the Rev. R. W. Patton. Mr. Patton was requested to return to Kansas City in the spring and give a ten days' mission. A motion was also passed asking the Executive committee of the club to arrange for noon-day services down town during Lent. The club is showing a healthy growth.

THE JANUARY meeting of the Rhode Island Assembly of the Brotherhood of St. Andrew was held in the parish house of St. John's Church, Providence, on January 25th. Encouraging reports were made by the various chapters, and a committee was appointed to ascertain whether it would be possible for Providence to accept the invitation of the National Council to have the next annual convention assemble in that city. The Hon. John H. Stiness delivered a very interesting address on "Church History."

ONE OF the most active of men's clubs is that at Christ Church, Easton, Md. Meetings are held monthly, and the attendance and interest are constantly increasing. On the evening of February 22d the annual meeting and banquet will be held, and men from several neighboring towns will be invited in the hope that they will establish similar clubs in their towns.

THE diocesan Men's Club of Newark, N. J., met at the House of Prayer, Newark, on Monday evening, February 8th. The principal feature was a discussion on "The Place and Work of the Laymen in the Church." The Hon. Charles W. Parker of Jersey City and Mr. William Fellowes Morgan of Short Hills made the opening speeches.

THE CHURCH CLUB of Louisiana held a meeting at New Orleans in January and gave a banquet. The Bishop of Mississippi, the Rev. R. W. Patton, and other distinguished guests were present.

A MEN'S CLUB with twenty-five charter members has been formed in St. Luke's parish, Utica, N. Y.

RECENT MEMORIALS.

A HANDSOME memorial window was dedicated in Emmanuel Church, Wakefield, Mass., at the morning service on January 31st. It has been installed by Mrs. Edmund Rice in memory of her husband, Brigadier-General Edmund Rice, who died three years ago. The window is in the south side of the church. At the service the rector, the Rev. Rufus S. Chase, took part, as did the Rev. Edward S. Travers, chaplain at West Point, who delivered an address bearing on the life of the deceased. General Matthews, of a local G. A. R. post, gave an account of General Rice's forty years of service in the army, speaking especially of his work in the Civil War, in the Indian campaigns, and in Cuba, Porto Rico, and the Philippines. Brigadier General Charles K. Darling also made some remarks touching on the career of the deceased. At the close of the service Mrs. Rice gave a reception to the officers who had come to thus honor her late husband.

A BRONZE TABLET, commemorating the life and services of the late chancellor of the diocese of Georgia, Mr. Frank H. Miller, has been, in pursuance of the order taken at the last convention, erected by the diocese in St. Paul's Church, Augusta, of which parish Mr. Miller was for many years a vestryman.

AFFLICTION OF THE BISHOP OF PENNSYLVANIA.

ACCORDING to the Philadelphia press the venerable Bishop Whitaker will soon undergo an operation for the removal of cataracts from both his eyes. For months past, it is stated, he has been unable to read. His intellect, however, is as keen and vigorous as ever, and his general physical health is good. His partial blindness has not interfered with the administration of the affairs of the diocese or the performance of his episcopal functions. It is characteristic of this beloved prelate that he retains his cheerful manner, notwithstanding his affliction.

THE BISHOP OF WASHINGTON BEREAVED.

THE DEATH occurred on Saturday, February 6th, at 3:15 P. M., of Mrs. Justine Butler Prindle Harding, the beloved wife of the Bishop of Washington. Mrs. Harding was born in New York City and was educated in city schools. Later she spent several years studying in Germany. Aside from her intellectuality, which was of a high order, Mrs. Harding was best known for her modest, even temperament, and complete faith in her husband. She was his constant adviser, and the comradeship existing between husband and wife was far-reaching in its influence. In addition to parochial matters she had an active part in diocesan affairs, and showed great pleasure in all things for the advancement and betterment of the diocese. She was closely identified with the Episcopal Eye, Ear, and Throat Hospital and the Episcopal Home for Children, the Bishop's Guild, and kindred societies. She was married on June 8, 1887, soon after Dr. Harding became rector of St. Paul's.

Mrs. Harding has been in poor health for some time, being a sufferer from a complication of diseases, but not until very recently was her condition considered serious. She was surrounded in her last illness by her husband, her three children (Alfred, Jr., Charlotte, and Paul), her sister (Mrs. E. G. Love) and two step-sisters (Mrs. Louis Creysle of Toronto, Canada, and Miss Josephine Douglas of New York).

The funeral arrangements are in the hands of the Committee on Arrangements for the consecration, consisting of Canon Bratenahl, Canon Devries, the Rev. Dr. C. Ernest Smith, the Rev. J. H. W. Blake, the Rev. F. B. Howden, the Rev. George F. Dudley, the Rev. R. P. Williams, the Rev. E. S. Dunlap, and in addition to these the curate of St. Paul's, the Rev. Charles H. Holmead. There will be a celebration of the Holy Communion for the family on Tuesday, February 9th, at 8 A. M., and the burial service will be on the same day, at 2 P. M. The interment will be in Rock Creek Cemetery.

The deepest sympathy is expressed by all with the Bishop and the bereaved family.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

"Henry VIII. and the Church of England".

AN INTERESTING address upon "Henry VIII. and the Church of England" was given on February 4th at All Saints' Cathedral, Albany, by the Rev. Arthur W. Jenks, professor of Ecclesiastical History at Trinity College, Toronto, Canada. The lecture was delivered under the auspices of the Christian Studies Society. Prof. Jenks is to give a series of lectures at the Summer School of Theology at the Cathedral this summer.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Meeting of the New Convocation of Northwest Arkansas.

THE NEWLY constituted Convocation of Northwest Arkansas met at Fort Smith this week. It includes all the parishes and missions in the western half of the state. The Rev. G. Mosley Murray was elected dean and the Rev. C. C. Burke secretary. Speakers were the Ven. Wm. Du Hamel, Archdeacon of Arkansas, the Rev. W. A. Nichols of Winslow, the Rev. Joseph Kuehnle of Texarkana, Dr. Oscar Homburger of Siloam Springs, and the Rev. C. C. Burke of Fort Smith.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Sunday School Rally at Utica — Children's Eucharists Recommended.

IN SPITE of inclement weather the annual Sunday school rally of the parishes in Utica

and suburbs, held in Grace Church, January 31st, was a pronounced success. Over 900 children were in attendance.

THE EXECUTIVE COMMITTEE of the Syracuse Sunday School Institute has recommended children's Eucharists, with the request that the effects of the services be noted and reported to the committee.

CHICAGO.
CHAS. P. ANDERSON, D.D., Bishop.

Conferences at Batavia.

THE REV. HERBERT PARRISH, who has just returned from Europe, recently preached a series of Conferences at Calvary Church, Batavia, Ill. (the Rev. George R. Hewlett, rector). The subjects included: "The Mystery of Iniquity," "Some Difficulties of Faith," "The Reunion of Christendom," and "The Permanence of Christianity." Large congregations, especially remarkable for the proportion of men, attended the services.

CONNECTICUT.
C. B. BREWSTER, D.D., Bishop.

Rev. J. A. Biddle Appointed Archdeacon of Hartford—Woman's Auxiliary Meets at Bridgeport—Necrological.

THE REV. JACOB A. BIDDLE of South Manchester has been appointed Archdeacon of Hartford, succeeding the Rev. Harry I. Bodley. Mr. Biddle served for some years as Archdeacon, while rector of St. Mary's Church, South Manchester. Being no longer in parochial work, he will be able to give more time to the duties of his office than a busy parish priest.

THE ANNUAL meeting of the Woman's Auxiliary for the Archdeaconry of Fairfield was held recently at Christ Church, Bridgeport. The speakers were the Bishop of Spokane, Mrs. Walter Hughson, and Archdeacon Spurr.

THE FUNERAL services of Dr. Arthur S. Cheney (late American Consul at Messina) and Mrs. Cheney took place at Trinity Church, New Haven, on January 30th. The rector, the Rev. Charles C. Scoville, officiated.

GORDON WADSWORTH RUSSELL, M.D., died at his home in Hartford, on February 3d, in his 94th year. Dr. Russell had served as warden, and at the time of his death was a member of the vestry of Christ Church. He was a graduate of Trinity (then Washington) College in the class of 1834, and was for many years the oldest alumnus.

DULUTH.
J. D. MORRISON, D.D., LL.D., Bishop.

Epiphany Meeting of Duluth Deanery — Personal.

THE EPIPHANY meeting of the Duluth deanery with St. Paul's Church, Virginia, was an occasion of spiritual uplift and aroused much enthusiasm. The sermon by the Rev. R. J. Mooney on "Personal Piety" was of a high order. A vote of thanks was tendered the Rev. E. S. Murphy of Grand Rapids for his successful work for the Church at Coleraine.

W. J. B. MOSES, lay reader, a communicant of Emmanuel Church, Alexandria, who has read services for the parish for over a year, is in charge during the absence of the rector, the Rev. Herman J. Keyser.

EASTON.
WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Notes of Interest.

THE REV. THOMAS J. GARLAND of Philadelphia, secretary of the Third Missionary Department, is visiting several parishes in this diocese, giving an account of the great meeting recently held in Philadelphia and of the general work of the department. He was at Christ Church, Easton, and at Trinity Cathedral, on Sunday, February 7th.

THE RECTOR of Christ Church, Easton, the Rev. Dr. Henry Davies, is giving a series of lectures on "Religion and Health."

GEORGIA.
F. F. REESE, D.D., Bishop.

Commencement of the Diocesan Convention.

THE Diocesan Convention is in session as this goes to press. The Woman's Auxiliary of the diocese holds its sessions simultaneously with the convention.

INDIANAPOLIS.
JOSEPH M. FRANCIS, D.D., Bishop.

Arrangements for Lent in the See City.

DURING the Lenten season there will be short noon-day services for business people at Christ Church, Indianapolis. The Rev. Dr. John H. Hopkins, secretary of the Fifth Department, will be the preacher for the week beginning March 8th. The Bishop of the diocese will take the opening and closing weeks, exclusive of Ash Wednesday and Good Friday, and will also be responsible for six other dates. The other services will be taken by the various rectors of the city.—THERE WILL also be union services on the six Wednesday evenings, beginning with February 24th, at the following churches in the order named: Christ Church, St. George's, St. David's, Holy Innocents', St. Paul's, and the pro-Cathedral. The Bishop will deliver the sermons at these services except at St. David's, when Dr. Hopkins will preach.

KANSAS CITY.
E. R. ATWILL, D.D., Bishop.

Success of the Midwinter Convocation.

THE MIDWINTER convocation, held January 25th to 28th, was a great success. The "Quiet Day," conducted by the Rev. C. H. Young of Chicago, was an exceedingly helpful feature of the programme. The attendance was good and the interest great. The sessions were fittingly ended by a meeting of the diocesan branch of the Woman's Auxiliary, at which Bishop Tuttle was the preacher.

KENTUCKY.
CHAS. E. WOODCOCK, D.D., Bishop.

Service in Memory of Bishop Dudley—Congratulations to Rev. J. G. Minnigerode, D.D.—Other Items.

ON SUNDAY, January 31st, a special service was held in memory of Bishop Dudley at the Church of Our Merciful Saviour, Louisville (colored). The rector, the Rev. Leroy Ferguson, preached a special sermon setting forth the life and work of the late Bishop. Special music was rendered by the vested choir and an offering taken for the Bishop Dudley Memorial Endowment Fund. As is customary on the Sunday nearest the anniversary of the late Bishop's death, an offering for this fund is made in all the churches in the diocese.

JANUARY 31ST the Rev. James G. Minnigerode, D.D., celebrated his thirty-first anniversary as rector of Calvary Church, Louisville. No special programme was prepared for the occasion, but Dr. Minnigerode was the recipient of individual gifts and many messages and letters of felicitation from friends on the happy event.

THE ANNUAL "Quiet Day" at Grace Church, Louisville, for the Woman's Auxiliary was held as usual on the Feast of the Purification. The rector, the Rev. Lloyd E. Johnston, gave the meditations, his subject being the *Nunc Dimittis*. About one hundred women were present, most of that number remaining for the lunch which was served at noon.

DURING the week of January 30th, the mid-year examinations of the students at St. John's School for Postulants at Uniontown were held, with the Rev. Charles Lewis Biggs and the Rev. David C. Wright as official examiners. The men as a rule stood the test finely and gave evidence of the good work done during the first half of the school year.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

The Bishop of Nevada at St. Ann's, Brooklyn Heights.

BISHOP ROBINSON of Nevada preached in St. Ann's Church, Brooklyn Heights, on Sunday morning, January 31st. He gave a description of what the gold dug out of the mines in Nevada had done for the coast and for the world, and then asked if the return could not be made in doing a little for Nevada. He further spoke of the great temptations before the men out there, who have no place to go but the saloons and the gambling hall. The Bishop described the primitive way where in a mining town some devoted men and women had a Communion service. He spoke of the need of portable churches, but especially did he desire funds with which to erect a rectory for a devoted missionary, who was separated from his family, and who had as vestry room, study, kitchen, and bedroom, only one room. He desired to bring the men out in the mining districts under the influence of the Church.

LOUISIANA.
DAVIS SESSUMS, D.D., Bishop.

Address by Rev. Dr. A. S. Lloyd, at New Orleans.

THE REV. A. S. LLOYD, D.D., gave an address on the missionary work of the Church on Thursday, February 4th, at Christ Church chapel, New Orleans, to the women of the various city parishes. At night on the same date he addressed the men on the same subject.

MAINE.
ROBT. CODMAN, D.D., Bishop.

Parish House Planned for Trinity Church, Lewiston—The Bishop on Divorce.

AT THE annual meeting, followed by a dinner, of the Men's Church Club of Trinity parish, Lewiston, at which fifty-five men were present, a committee was appointed to prepare plans for a parish house, a building much needed by the parish, and report the same at a future meeting. Speeches were made by the rector (the Rev. I. C. Fortin) and others, the dominant note of which was one of deep earnestness in the work of the Kingdom.

THE BISHOP recently addressed a legislative committee at the State House, Augusta, on the divorce evil. He earnestly urged the adoption by the state of much stricter laws as regards divorce, and expressed the hope that Maine would fall into line with other states where efforts looking toward uniform divorce laws are being made.

MASSACHUSETTS.
WM. LAWRENCE, D.D., LL.D., Bishop.

Retreat for Men Arranged at St. John the Evangelist's, Boston.

A RETREAT for men has been arranged for at the Church of St. John the Evangelist, Boston, to take place on Ash Wednesday, February 24th. It will be conducted by Bishop Codman of Maine, who himself was brought up and confirmed at this church.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

General and Personal Notes.

THE DETROIT CLERICUS was entertained at St. John's rectory on February 1st. The Rev. Joseph Sheerin of St. George's Church read a paper upon the subject, "The Social Side of Christianity." A full and animated discussion followed, after which twenty-seven members of the Clericus sat down to luncheon provided by the rector.

THE GUILDS of St. James' Church, Detroit, held a reception at the rectory on the evening of February 2nd for the parishioners and friends of the Rev. and Mrs. S. W. Frisbie, to commemorate the twenty-ninth anniversary of Mr. Frisbie's rectorship.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Liquidating the Debt of St. Thomas' Church Plymouth.

ST. THOMAS' CHURCH, Plymouth, is rejoicing in the successful effort of the rector, the Rev. W. S. Howard, to raise the entire indebtedness of $6,000 on the new church. One-third of the amount has already been paid in, and the balance is all due by June 1st. It was but eighteen months ago that the handsome stone church, costing $25,000, was dedicated.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

The Rev. C. C. Rollit Leaves Redwing for Minneapolis—Laymen's Missionary Conference—Notes.

THE REV. C. C. ROLLIT, the newly elected secretary of the Sixth Department, closed his fourteen years' rectorship of Christ Church, Redwing, on the Feast of the Purification. On the previous Sunday Mr. Rollit preached his farewell sermon, and in the evening the Bishop confirmed a class of 42. Mr. and Mrs. Rollit were the recipients of many gifts from the parochial organizations and individuals. They left Redwing on February 3rd to take up their residence in Minneapolis.

THE Laymen's Missionary Conference convened in Minneapolis on February 4th, opening with a banquet at the West Hotel, with nearly 600 present. The president of the state university presided.

THE THIRD story of Johnston Hall, Seabury Divinity School, Faribault, has been fitted up as a residence for Professor Lofstrom, making room for more students in the old building. The Bishop recently delivered his annual course of lectures on pastoral theology in the school.

THE REV. A. R. HILL, rector of All Saints', Minneapolis, was summoned to Nevada, Mo., on January 31st, by the sudden death of his father, M. T. Hill, a devoted Churchman.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

General and Parochial Notes.

THE REV. CLAYTON EARL WHEAT of Christ Church Cathedral has been elected secretary of the St. Louis Clericus to succeed the Rev. Loaring Clark, who has gone to Memphis to take charge of Calvary parish during Dr. Winchester's absence in the Holy Land.

THE FINAL Missions class on "The Uplift of China" was held at St. George's chapel, St. Louis, on Wednesday last. Mrs. Edward Cushing has been the director of the classes for the Woman's Auxiliary.

AN INSTANCE of practical, applied Christianity is found in the fact that the Woman's Guild of Christ Church Cathedral is making "tuberculosis caps" for the sick poor.

THE REV. WM. ELMER preached his ninth anniversary sermon on Sunday morning last at St. Philip's Church, St. Louis.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Practical Use of Bequest to St. Mark's Church, Orange—Other Happenings.

THE SITE of the old Harrison homestead on Main Street, Orange, which was recently willed to St. Mark's Church, Orange, by the late Miss Charlotte Harrison, will be utilized by the parish to bring in a steady income. Plans have been filed for a one-story building for two stores. Contracts have been awarded and work will begin immediately. One store has already been leased.

THE ANNUAL dinner of the choir of St. Mark's Church, Orange, was held on the evening of Candlemas day. Arthur P. Green was toastmaster. Toasts were replied to by the Rev. Dr. Frank B. Reazor, rector of the parish; Ronald M. Grant, the choirmaster; J. R. Van Vliet, the organist; Henry Klein, and George Hegeman. A toast was drunk to the Rev. Joseph H. Smith, the rector's father-in-law, who is senior priest of the diocese. "The Ladies" was responded to by the Rev. M. B. MacBryde. About fifty boys and men were present.

FRANCES M. CANTINE, a lifelong resident of Orange, died in New York City on February 2nd in the forty-first year of his age, after a week's illness of pneumonia. The funeral was held in St. Mark's Church, West Orange, on the following Thursday, the Rev. Dr. Frank B. Reazor officiating. The interment was made in Rosedale cemetery.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Successful Meeting of Burlington Convocation.

AN UNUSUALLY large attendance characterized the meeting on January 18th and 19th of the Burlington Convocation. The Rev. R. Bowden Shepherd gave as an essay a review of Dr. David Gregg's *Between the Testaments*. The report of a special committee on the improvement of Convocation meetings provoked a lively discussion. The Bishop was asked to appoint a committee to confer with a similar committee of the Convocation of New Brunswick, and present a plan to the convention for reorganizing and centralizing the missionary work of the diocese.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

St. Agnes' Hospital, Raleigh, Damaged by Fire.

ON FEBRUARY 1st St. Agnes' Hospital at St. Augustine's School, Raleigh, was partially destroyed by fire. The loss is estimated at $1,000. The patients were all removed without injury, to an adjoining building. The fire was due to a defective flue. This fire intensifies the need of the new stone hospital which is being built. St. Agnes' Hospital is doing a great work for the colored people in and around Raleigh.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Lenten Arrangements in Cleveland — To Honor Abraham Lincoln—Other News.

THE CLEVELAND CLERICUS has made arrangements for an interchange of the clergy of the city and vicinity at week-night services during Lent. About twenty parishes have entered into the agreement, which it is believed will have the effect of strengthening the corporate life of the Church in Cleveland. The Clericus has also adopted a list of sermon subjects for presentation in the various parishes on the Sundays in Lent. The title of the series is "Jesus' Conversations with Individuals," and it is intended to carry on the general thought of last year's course, "The Sermons of Jesus."

AT TRINITY CATHEDRAL, Cleveland, on Feb. 12th, the centennial of the birth of Abraham Lincoln will be celebrated with a special patriotic service. It is expected that the clergy of the city will be vested and in the chancel. An historical address will be delivered by Prof. Henry E. Bourne of the Department of History of Western Reserve University. The Chamber of Commerce has been invited, and it is planned to make the occasion one of special significance.

THE WOMAN'S AUXILIARY of the Cleveland Convocation will meet at Trinity Cathedral, Cleveland, on Thursday, February 11th, at 2:30 P. M., and addresses will be delivered by

GRAPES, from their most healthful properties, give ROYAL its active and principal ingredient
ROYAL
Baking Powder
Absolutely Pure
It is economy to use Royal Baking Powder. It saves labor, health and money.
Where the best food is required no other baking powder or leavening agent can take the place or do the work of Royal Baking Powder.

the Rev. Dr. John Henry Hopkins and Mrs. Hopkins of Chicago.

ON FRIDAY, February 5th, Dean Du Moulin closed the second term of classes in religious instruction. If the success of these classes may be measured by the attendance upon them they have certainly accomplished their purpose, as the combined attendance has been most encouraging. The course of instruction has been that suggested by the general topic, "Religion and Mental Attitudes." The class instruction will be continued for the third term under the general topic, "Principles of Christian Fellowship."

OREGON.

CHARLES SCADDING, D.D., Bishop.

Prospective Change of Location of St. Mark's, Portland—Notes of Progress.

ST. MARK'S CHURCH, Portland, has sold its present church site and will soon remove to a better location. The new site is located in a fine residence district and directly on a car line. There are two good houses already on the ground, one of which will be used for a rectory and the other will be remodelled into a parish house. The rector (the Rev. J. E. H. Simpson) has lately made the Holy Eucharist the chief service on every Sunday, matins being said at an earlier hour.

Another month will add two more clergy to those residing in Portland. The Rev. H. R. Talbot will arrive to take up his work as rector of St. David's the latter part of February, and the Rev. O. W. Taylor will begin his work as the first rector of St. John's Memorial Church (Sellwood), Portland, on the first Sunday in March.

TRINITY CHURCH, Portland, has taken active steps toward building a much needed rectory.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Meeting of Norristown Convocation—Interesting Function at Philadelphia City Hall—Lenten Arrangements at Old Christ Church, Philadelphia—Death of Mrs. P. B. Darley—Other News of Interest.

THE WINTER meeting of the Norristown Convocation was held on February 4th at St. John's Church, Norristown (the Rev. Charles Fiske, rector), and was one of the best attended and most enthusiastic for many years. The Litany and a service of intercessions were said at noon, followed at 1 P. M. by luncheon for the delegates and members of the Woman's Auxiliary, the latter being largely represented. Reports of missions within the bounds of the Convocation were most encouraging. At the missionary meeting addresses were made by the Rev. Dr. Richardson in behalf of the $5,000,000 Clergy Pension Fund, and by the Bishop of Nevada, who gave a most interesting and instructive account of his vast missionary jurisdiction and the work he is doing and hopes to do. In consequence an offering was at once taken which amounted to over $107 and a number of pledges besides. The June meeting of the Convocation will be at Trinity Church.

THE BISHOP of Pittsburgh officiated as chaplain of the Society of Colonial Wars at the dedication of the tablets erected in the City Hall by the society to the memory of the early Dutch and Swedish settlers, held on Saturday afternoon, February 6th. Many persons prominent in military and civic life were in attendance.

OLD CHRIST CHURCH, Second and Market Streets, Philadelphia, under its rector, the Rev. L. C. Washburn, D.D., is again filling the place it once so long occupied as the leading city church for daily prayer and parochial activities. The following preachers have been secured for the noon-day Lenten services:

February 24, 25, 26, Rev. Samuel Hart, D.D.; February 27 to March 1, Rev. Louis C. Washburn, D.D.; March 2, 3, Rev. A. G. Mortimer, D.D.; March 4, 5, 6, Rev. B. S. Sanderson; March 8, 9, 10, Rev. H. W. Wells; March 11, 12, 13, Rev. W. M. Groton, D.D.; March 15, 16, 17, Rev. Floyd Tomkins, D.D.; March 18, Rev. Carl E. Grammer, D.D.; March 19, Rev. T. J. Garland; March 20, Rev. J. R. L. Nesbitt; March 22, 23, 24, Rev. H. F. Fuller; March 25, 26, 27, Rev. H. R. Harris, D.D.; March 29, 30, 31, Rev. A. J. Graham; April 1, 2, 3, Rev. J. Sanders Reed, D.D.; April 5, Rev. C. W. Bispham; April 6, Rev. R. Griffith; April 7, Rev. H. L. Duhring, D.D.; April 8, Rev. W. C. Richardson, D.D.; April 9, Rev. L. C. Washburn, D.D.; April 10, Rev. R. Heber Barnes.

MRS. PRISCILLA BALDWIN DARLEY, the daughter and last surviving member of the family of the late Matthias W. Baldwin, founder of the great locomotive works of that name, died on Friday, January 29th, at the age of 80 years. The burial office was rendered on Wednesday morning, February 3rd, at her late home on South Broad Street, Philadelphia, by the Rev. Samuel F. Hotchkin, rector of the Church of St. Luke the Beloved Physician, Bustleton.

THE Primary Sunday School Workers' Union of the diocese holds its regular meetings on the first and third Saturdays of each month at 3 P. M. from October to May in the Church House.

THE MEETINGS of the Clerical Brotherhood held each Monday evening in the Church House, Philadelphia, are of late more largely

The Branath Crucifix

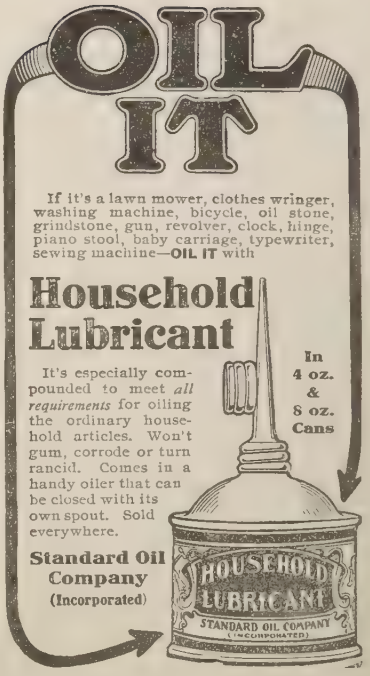
Corpus, of Plaster with Old Ivory Finish. 18 inches. Cross, Ebonized, 29 inches. Price complete, $7.00; without Cross, $6.00. Boxing, $1.00 extra.

FOR SALE ONLY BY

AUGUSTUS DAVIES

93 South Water Street

POUGHKEEPSIE, NEW YORK


OIL IT
If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—OIL IT with
Household Lubricant
It's especially compounded to meet all requirements for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.
Standard Oil Company (Incorporated)
In 4 oz. & 8 oz. Cans
HOUSEHOLD LUBRICANT
STANDARD OIL COMPANY (INCORPORATED)

BOOKS FOR LENT

THE CURE OF SOULS

By REV. W. H. MILTON, D.D. Introduction by BISHOP RANDOLPH. 12mo, cloth, $1.00 net. Postage, 10 cents.

A little book of short sermons, preached originally in Lent, and admirably adapted for reading in that or any other season. The theme is the dealing of Christ with the individual. Each of the sermons treats of a disciple whose temperament and temptations the Master took into account.—*The Cambridge Tribune.*

THROUGH THE FORTY DAYS

Addresses for Lenten Reading. By REV. A. W. SNYDER, author of *The Chief Things, The Chief Days,* etc. 12mo, cloth, $1.00 net. Postage, 10 cents.

This little book would be a boon to the lay-reader, or the overworked preacher; indeed, it would be a profitable exercise for any one to read one of the addresses as a part of his daily devotion during Lent.—*Diocesan Paper of Long Island.*

A PRIEST TO THE TEMPLE

By G. HERBERT. Introduction and Notes by the BISHOP OF NORTH CAROLINA. 12mo, cloth, 75 cents. Postage, 8 cents.

This old but ever new book, saintly in its essence, its manifestation of its highest type of a spiritual life, is beyond criticism. If any parson, country or otherwise, does not know it, he ought to redeem his unknowingness without delay and read it till his mind is saturated with its contents.—*Pacific Churchman.*

SEND FOR OUR LENTEN CATALOGUE.

Thomas Whittaker, Inc.

2 and 3 Bible House - New York

North Dakota Farm Mortgages Pay 6%

I Have Loaned $1,500,000 on the Farms and Never Lost a Cent—Never Even Foreclosed.

I have loaned over $1,500,000 to private investors without a single default of principal or interest on North Dakota farm lands, and never had to foreclose. I sell mortgages of that kind, all on rich farms in the seven counties surrounding my home. They are exactly the same kind of mortgages that through banks and trust companies are sold to net 4½ to 5 per cent. I sell them so your money can earn 6 per cent.

I know personally every farm upon which these mortgages are issued. I am personally acquainted with the farmer. I know for what purpose he wants the money, and in no case do I loan more than 40 per cent. of a conservative present valuation.

I give all the details of every mortgage I offer. I live here and am in constant touch with the property and owner. I am always at your service.

If you have $1,000 or more that you would like to invest in the best security and that will earn 6 per cent., write me for list number 140.

WALTER L. WILLIAMSON,
Lisbon, North Dakota.

attended than ever before. This is largely due to the fact that the topics and speakers selected are of interest and helpful.

A SUPPLY of oil for the Unction of the sick has been presented to the Church of the Ascension, Broad and South Streets, Philadelphia. The oil has been blessed by a Bishop of the Church, and is kept in the church in an appropriate place.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Successful Session of the Sunday School Institute.

OVER FIFTY delegates were present at the sessions of the Sunday School Institute, held at Alexandria on January 26th. The Rev. John Ridout of Richmond made an address on "Teaching Advisable for Scholars at the Post-Confirmation Stage of Life"; Secretary Anderson read an able paper on Sunday School management; the Rev. K. J. Hammond of Wilmington, Del., spoke on "Work in the Main School," and Mrs. E. P. Hastings illustrated her principles of teaching. The institute was very successful, and it is proposed to have similar ones in other cities in the diocese. The next meeting will be held at Falls Church.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Clerical Union Meets at Baltimore, Md.—Notes.

THE MARYLAND branch of the Clerical Union held its regular meeting on February 3d, at St. John's Church, Baltimore, Md. There being no branch in this diocese, the Washington clergy are affiliated with those of Maryland. There was a large and enthusiastic gathering and an instructive essay on "The Relation of the Parish Priest to the Sectarian Ministers" was read by the Rev. H. Fields Saumenig of Ascension Church, Baltimore. The next meeting will be in May, at St. James' Church, Washington.

THE BISHOP'S house, 1407 Massachusetts Avenue, N. W., is being put in thorough order for his family. At present the Bishop still occupies the rectory of St. Paul's Church.

THERE WAS a special meeting of the Archdeaconry of Washington at Trinity parish hall on Wednesday last. The Bishop was present. The Ven. R. P. Williams presented a report of the missionary work of the diocese.

WESTERN COLORADO.

News of the Conference at Grand Junction.

THE CONFERENCE arranged by the late Bishop Knight to take place in February at Durango, was, on account of recent storms, held at Grand Junction, on January 27th and 28th, all the clergy being present except two. Wednesday afternoon there were meetings of the Council of Advice, Corporation, and Board of Missions. In the evening a service was held at which Bishop Spalding preached an excellent sermon on the life and character of the late Bishop. On Thursday there was a corporate communion of the clergy with the Bishop as celebrant. From 10 to 12 the Bishop gave a series of helpful meditations. At 2:30 the clergy visited the new St. Matthew's hospital, where the Bishop held a service of benediction. At 7:30 there was a missionary meeting, at which addresses were made by Archdeacon Lyon, Rev. A. Miller of Montrose county, and Rev. J. H. Dennis of Meeker, who is also missionary in northwestern Colorado.

ST. MATTHEW'S HOSPITAL has been started at Grand Junction, Colo., in a ten-room house, with every prospect of success. All the rooms have been furnished by representative clubs and societies in the city. A competent superintendent has been secured, and several young women are in training under her supervision.

CANADA.

News of a Week About the Church Across the Border.

Diocese of Ottawa.

AS A RESULT of the investigation held by the Moral Reform committee of the Anglican Church in Ottawa, steps will be taken to prevent the sale in the city of objectionable picture postcards.

Diocese of Toronto.

THE SPECIAL meeting of the Synod of the diocese, called for the election of a Bishop as a successor to the late Archbishop Sweatman, will be held in Toronto, February 17th. It is earnestly hoped that the special prayer issued will be used both in public services and in private devotions up to the date of the Synod's meeting, that a fit person may be chosen—MUCH interest is felt in the coming Canadian Missionary Congress to be held in Toronto the first week in April, for which a very comprehensive programme has been published.—THE NEW rector of St. Mark's Church, Port Hope, will begin his work there in the end of February. He is the Rev. Canon Montgomery, and comes from the diocese of Fredericton, where he has been rector of Kingsclear for the last twenty-five years. —THE RESPONSE to the Epiphany appeal for foreign missions in All Saints' Church, Peterborough, was more than double the amount given for some years.

Diocese of Quebec.

A VISITATION was arranged in the rural deanery of Gaspé, to be made by the rural dean, the Rev. E. A. Dunn, from February 1st to the 10th. Services for the upper part of the deanery were held the third week in January.

Diocese of Huron.

THE NEW church at Lucan (Holy Trinity) was opened January 17th. Bishop Williams was present and a number of the clergy. The church is a fine one of red brick, as is also the parish hall. Many gifts were received towards the interior furnishings.—THE INDUCTION of the new rector of Markdale and Berkeley, the Rev. E. G. Dymond, took place January 24th, the Ven. Archdeacon Mackenzie conducting the service.

Diocese of Calgary.

IT IS expected that the missioner for the diocese, Canon Webb, will conduct a mission in Emmanuel Church, Westaskiwin, for the week ending April 4th. Very good reports of the work done in the parish were given at the January meeting of the congregation.

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

Diocese of Rupert's Land.

ARCHBISHOP MATHESON was in the chair at the meeting in St. Luke's schoolroom, Winnipeg, to bid farewell to the rector, the Rev. T. W. Savary, who has left to undertake another charge. Bishop Richardson of Fredericton, at one time rector of St. Luke's, gave an address.—THE DEATH of the Rev. Canon Burnham, bursar of St. John's College, Winnipeg, took place January 30th.—A VERY generous response has been made to the appeal for the building fund of St. Matthew's Church, Winnipeg.

Diocese of Ontario.

THE CAUSE of temperance was strongly advocated in the city churches in Kingston, January 24th.—THE Church of St. James, Parkham, has been much improved.—ST. LUKE'S, Camden East, is to have a surpliced choir and a new organ.

Diocese of Qu'Appelle.

THE DIOCESAN Synod will meet June 1st. A meeting of the Executive committee of the diocese was held January 24th, at Indian Head. It was said that twenty-five new missions ought to be opened in the spring, in various parts of the diocese, if the means could be found.

Diocese of Montreal.

AMONGST the appeals read at the monthly meeting of the diocesan branch of the Woman's Auxiliary in Montreal, February 4th, was one from Bishop Stringer of Yukon, asking help for the endowment fund of the diocese.—BISHOP FARTHING has been preaching twice each Sunday in the various city churches, meeting with a warm welcome everywhere.

Diocese of New Westminster.

THE SYNOD of the diocese will meet in St. Paul's parish, Vancouver, February 20th. The Rev. Canon Hinchcliffe, rector of Chilliwack, will preach the sermon.—DURING a recent visitation Bishop Dart consecrated the church at Fort Langley.—A NEW church is being built at North Vancouver.

Diocese of Niagara.

THE REV. E. MACOMB DUFF, rector of St. Thomas' Church, Buffalo, N. Y., read a paper on "Modernism" on the evening of January 26th before the Convocation of Welland and Niagara counties, at Fort Erie.

MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel,* 121 *West* 91*st St., New York.*]

ON THE Fourth Sunday after Epiphany there was a special musical service held at St. Paul's Church, Tremont Street, Boston, the music being selected almost entirely from the works of Dr. Henry Stephen Cutler. Dr. Cutler was, as many of our readers know, a native of Boston, and was for a period organist and choirmaster of the Church of the Advent. From there he was called to Trinity Church, New York. Although many of his hymn tunes are widely used (especially the setting to "The Son of God goes forth to war"), his anthems are not as well known as they deserve to be. They were originally published in a very expensive form, under the title "Trinity Anthems," and were in consequence beyond the reach of many choirs. Recently they have been published in cheaper form by Novello & Co., and they are likely to become popular with choirs confining themselves to the more severe and Churchly school. On the occasion mentioned the music was under the able direction of Mr. Warren A. Locke, organist and choirmaster of St. Paul's Church. The *Magnificat* and *Nunc Dimittis* were by Stanford in B flat, and the anthems were "Out of the deep," "The Lord is my Shepherd," and "Thou, child, shalt be called the prophet of the Highest," by Cutler.

The recent anniversary of the one hundredth birthday of Felix Mendelssohn was celebrated in Germany, England, and in this country by many choral festivals. Followers of the extreme modern school of composition have been somewhat in the habit of decrying Mendelssohn; and in fact other masters who have written tuneful and inspired music, without the characteristics of the "advanced" style, have come in for their share of criticism. In England there has been for some time past a sort of reaction in the field of oratorio, and both Handel and Mendelssohn are supposed to have lost ground. Great hopes have been centered upon Sir Edward Elgar. Nevertheless we hardly know what we would do without the "Messiah," and the "Elijah." The popularity of the former still continues to fill the coffers of innumerable choral societies that lose money in the production of "novelties." Mendelssohn's "Elijah" certainly ranks second to Handel's masterpiece, in spite of the "advanced" school. It will be time enough to decry such works when they are outclassed by the production of modern composers—they are in no immediate danger of being dethroned. Among our church choirs Mendelssohn continues to be as highly thought of as ever.

On the service lists of the English Cathedrals his anthems are frequently mentioned, and in such variety it is difficult to determine the favorites. The British author, Benson, thus speaks of "Hear my prayer":

"It is the fashion, I believe, for musicians to speak contemptuously of this anthem, and to say that it is over-luscious. I can only say that it brings all heaven about me, and reconciles the sadness of the world with the peace of God.

"A perfect boy's treble, that sweetest of all created sounds, because so unconscious of its pathos and beauty, floating on the top of the music, and singing as an angel might sing among

BOTH GAINED

By Change to Postum

"We have given Postum over a year's trial," writes a Wis. lady, "and our only regret is that we did not try it before. Previously we used coffee twice a day and were very fond of it.

"My husband had been subject to severe attacks of sick headache for years and at such times could not endure the sight or smell of coffee. This led me to suspect that coffee was the cause of his trouble.

"I was also troubled very much with acidity of the stomach and heart palpitation after meals. I had been doctoring for this but had not suspected that coffee was the cause.

"Finally we purchased some Postum and it did for me what the medicines had failed to do. The first day we used Postum I noticed less of my own trouble, the second day was entirely free from it and have never been troubled since.

"My husband has been entirely free from attacks of sick headache since he quit coffee and began to use Postum.

"I have heard people say they did not like the flavor of Postum, yet I have served it to them without detection, because it has the color and snappy coffee taste, similar to mild high-grade Java. This shows they had not made it right. When made according to directions on pkg., it is as delicious as coffee and besides it is wholesome."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

FERRY'S SEEDS

Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or remnant stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1909 Seed Annual free. Write to

D. M. FERRY & CO., Detroit, Mich.

Chicago City Lots

$1 Down---$1 a Week

Full Size City Lots, 125 feet deep

in our New Subdivision—20 minutes to heart of city by steam railroad; also Metropolitan Elevated franchise through this tract. Buy on these remarkable low terms. Only 100 lots at this price.

No Interest — No Pay if Sick — No Taxes until 1910

For a home or as an investment nothing like it has ever been offered. Every man and woman should invest their savings—weekly in real estate. 'Tis better than life insurance—**much safer.**

Write us — ask questions. Let us show you.

MILLS & SON, Owners, 214 Tacoma Bldg., Chicago

FLORIDA

CUBA—NASSAU

Quickly and comfortably reached if you take the

Dixie Flyer

A solid vestibuled train operated the year round between Chicago and Jacksonville. Leaves Chicago over C. & E. I. (La Salle St. Station) daily, 10.05 p. m., and arrives Jacksonville second morning, 8.00 o'clock. Carries Pullman Drawing Room Sleepers, Dining Car, Day Coach, Baggage and Mail Car. A la carte plan on Dining Car. Cuisine the best. Stop-overs allowed on Winter Tourist tickets in both directions.

The route of this famous train is via Evansville, Nashville, Chattanooga and Atlanta, over the historic

Nashville, Chattanooga & St. Louis Railway

Write for booklet, "Winter in Dixie Land" — mailed free.

D. J. MULLANEY, Northern Passenger Agent 350 Marquette Building, Chicago

RENT A SAFE

IN THE VAULTS OF THE

FIDELITY SAFE DEPOSIT CO.

Where your valuables may be kept under lock and key while accessible at any time between the hours of 8:30 A. M. and 5 P. M.

These vaults withstood the great Chicago fire October 9, 1871, saving millions.

Boxes all prices, according to size and location.

FIDELITY SAFE DEPOSIT CO. 147 Randolph St., Chicago

STORY OF THE CROSS

Short setting for use at Evensong by

Albert W. Borst

Single copies 15 cts. Write for sample and discounts

Hamilton Pub. Co., Philadelphia, Pa.

For 34 Years our First Mortgages have paid to our Customers 6% NET

PERKINS & CO. FINANCIAL BROKERS Lawrence, Kansas.

Also $25. Certificates of Deposit every 6 months. Loans of $200. and up, always on hand. WRITE TODAY.

the stars of heaven, came to my thirsty spirit like a draught of clear spring water.

"While music is in the world, God abides among us. Ever since the day when David soothed Saul by his artless song, music has beguiled the heaviness of the spirit."

Perhaps, if the matter were to be tested by a vote of choristers, both here and in England, "Hear my prayer" would prove to be the most popular of the great master's anthems.

A composition that is neglected a good deal on this side the water is the unfinished oratorio "Christus." This used to be sung by the choir of St. John's Chapel, Trinity parish, every Lent, when Mr. George F. Le Jeune gave his remarkable series of monthly musical services (1879-1889). Mendelssohn's superb service in A is also neglected in this country, but it requires very artistic singing, and is beyond the ability of most of our choirs, as, indeed, is most of this composer's music.

The magnificent motet, "Saviour of sinners," is another work that is seldom heard here, and we may say the same of "Sing to the Lord." Mendelssohn's secular and orchestral compositions are, of course, undergoing critical comparison with the output of the modern school, but the majority of music lovers will always recognize the power of *melody*. In the words of a well-known critic:

"The saneness, sweetness, and light of a man like Mendelssohn, who never voiced the erotic and merely salacious in his music, should fall like manna into an atmosphere charged with 'Salome,' 'Pelléas and Mélisande,' the 'Nibelungen' cycle, 'Thaïs,' 'Tristan and Isolde,' 'Elektra,' and the ubiquitous Puccini paprika.

"Ponder on these words in praise of rare Felix Mendelssohn—and then go to your music dealer and reproach him for the delay in the delivery of your newly ordered piano score of 'Elektra.'"

THE MAGAZINES

BOTH American clergy and laity will be interested in an article in the January *Westminster Review*, by Arthur Ransom, on "The Scarcity of Curates." Among the causes of the decline of candidates for Holy Orders he mentions the great increase in the distribution of wealth, which deters many who would otherwise have taken up orders as a "career." As to those who seek merely a lucrative occupation, the Church has little to offer. The Athanasian Creed is cited as an intellectual stumbling-block in the Church of England, but the author thinks it has been loaded with unmerited abuse. "Perhaps there is no honester document in the whole liturgy." "It intellectualizes the Catholic belief." "Nothing would be gained by excluding this creed." The author sums up the whole subject of the scarcity of candidates in the sentence, "It is simply Modern Thought vs. Theology."

THE PRINCIPAL feature in the *Bibliotheca Sacra* for January is an article on "Pentateuchal Criticism," by Harold M. Wiener, LL.B., of London, England. "What is Jewish Literature," by Professor Abram S. Isaacs, sets forth briefly the activity of the Jews in all departments of art and literature. Other features are Professor John Bascom's treatment of "Immortality," and Professor H. M. Scott's homiletical article on "The Preaching to the Church of Our Times." Philosophy, sociology, and voluminous book notices round out a number that fully sustains the reputation of this able quarterly.

THE CURRENT issue of the *Quarterly Review* contains articles on "Religion and Empire in Ancient Egypt," by Arthur E. P. Weigall;; "Sweated Industries and the Minimum Wage"; "Herodotus the Historian," by G. B. Grundey, and "Milton and Dante," by Alfred Austin. The last named is a comparison and a contrast, and the name of the author would prompt a reading, aside from the merit of the article itself.

DELIGHTFUL articles in the *Edinburgh Review* for January, 1909, are those on "Henry Irving" and on "A School of Irish Poetry." There are also good papers on "Venice and the Renaissance" and "Graeco-Roman and Roman Sculpture." The other numbers are mostly political or historical. There is a clear discussion on tariff reform in the United States.

VASTNESS OF THE UNIVERSE.

THE DEPTHS and distances of our universe—the sidereal gulf—no one can, however mentally endowed, adequately appreciate, says Charles N. Holmes in the *Chicago Tribune*. We who are awed by a mountain range or the fury of the ocean's anger are bewildered and confused at astronomical distances, the smallest of which—to our moon—is an average distance of about 238,000 miles. To our sun the mean distance is 92,900,000 miles, and to Neptune, the outermost planet, about 2,791,000,000 miles. And beyond Neptune—what? Billions of miles are as common as inches upon our earth. Alpha Centauri, the nearest of the suns of night, approximates four and one-third light years — 26,000,000,000,000 miles! Sirius—now in his glory—is eight and one-half light years; Capella on high, thirty-four and one-quarter light years; Poralis, 216,000,000,000,000 of miles! And on and on—suns that are 1,000, 10,000, 30,000 light years away! Suns whose lights now reaching us began their journey during the epoch of our Revolution or before the discovery of America. A universe perhaps without limits—perhaps with limits, where time seems swallowed up and eternity the only true measure, where our own planet is a thing of naught and our sun a fiery speck of dust. An incomparable universe and an incomparable enigma!

NO MEDICINE

But a Change of Food Gave Relief

Many persons are learning that drugs are not the thing to rebuild worn out nerves, but proper food is required.

There is a certain element in the cereals, wheat, barley, etc., which is grown there by nature for food to brain and nerve tissue. This is the phosphate of potash, of which Grape-Nuts food contains a large proportion.

In making this food all the food elements in the two cereals, wheat and barley, are retained. That is why so many heretofore nervous and run down people find in Grape-Nuts a true nerve and brain food.

"I can say that Grape-Nuts food has done much for me as a nerve renewer," writes a Wis. bride.

"A few years ago, before my marriage, I was a bookkeeper in a large firm. I became so nervous toward the end of each week that it seemed I must give up my position, which I could not afford to do.

"Mother purchased some Grape-Nuts and we found it not only delicious but I noticed from day to day that I was improving until I finally realized I was not nervous any more.

"I have recommended it to friends as a brain and nerve food, never having found its equal. I owe much to Grape-Nuts, as it saved me from a nervous collapse, and enabled me to retain my position."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Schools of Theology

NEW YORK

The General Theological Seminary
CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

INDIANA

HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address

Rev. J. H. McKENZIE, Box K, Lima, Ind.

WISCONSIN

Racine College Grammar School

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College,
OSHAWA, ONT.

In care of the Sisters of St. John the Divine.

For terms and particulars apply to
THE SISTER-IN-CHARGE

ILLINOIS

ST. MARY'S SCHOOL
KNOXVILLE, ILLINOIS
For Girls and Young Ladies

Preparatory and higher education in what chiefly concerns "the perfect woman nobly planned." Twenty states represented among its officers and students. Alumnae resident in almost every country of the world.
Rev. C. W. Leffingwell, D.D., Rector and Founder (1868)
Miss Emma Pease Howard, Principal

WATERMAN HALL
The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS

The Twentieth Year began September, 1908. Preparatory, Academic, College Preparatory and Special Course. The RT. REV. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

NEW YORK

Saint Gabriel's School
PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address
THE SISTER SUPERIOR.

SISTERS OF ST. MARY

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address, THE SISTER SUPERIOR.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

THE RIGHT REV. JAMES JOHNSON, a native West African Bishop, graduate of Durham (England) University, draws a terrible picture in the London *Times* of the moral and physical degradation wrought in West Africa, and especially in Southern Nigeria, by the gin traffic. This liquor—most of it notoriously of an infamous quality—has become the common currency of that region, is the chief article of commerce, and the foundation of all trade. Even children drink the stuff, while the adults have been utterly demoralized by it. The death rate is advancing by leaps and bounds, and the race is threatened with complete extermination. Years ago some of the principal and most patriotic native traders sent a memorial to the British Government imploring the suppression or regulation of the traffic, and later on the Emir of Buda made a similar appeal, through Bishop Crowther, to the late Queen Victoria. The Bishop says that gin is a far greater evil than the slave trade.

A GOOD START may become a dangerous snare. This is not the fault of the good start, but of the person who, having made it, rests back comfortably on the idea that things will now take care of themselves. Almost anybody can make a good start. About one in a hundred holds it. Printers know this by costly experience. They know that the good pressman is not the one who can turn out a faultlessly printed sheet just after the make-ready and the color and the register have been satisfactorily adjusted, but the one from whose work you can pick out at random a sheet after a thousand, or ten thousand, or a hundred thousand, have been run, and find it difficult to say from what part of the run it came. The man who holds out through the entire job, whether it be printing, or preaching, or living life in any other of its searching, testing forms, is yet in the minority. A good start is good for just as long as it lasts—no longer.—*Sunday School Times.*

THERE is, or was until quite recently, a barrel-organ in use at Trotterscliffe Church, Kent, England. This had six stops—bourdon, open diapason, stopped diapason, principal, dulciana, and fifteenth—and six barrels, each containing ten tunes, sixty in all. Only three barrels can, however, be placed in position at the same time. Ancient and modern tunes are included in the repertoire, from the old repeat tune "Job" to Wesley's "Aurelia." For obvious reasons there are no Amens to the tunes. On one occasion, when one of the barrels was sent to London that an old tune might be exchanged for a modern one, the organ-builder inserted pins that produced the orthodox Amen, with the result that there came forth an Amen at the end of every verse!

MORAL SUASION of the most ingenious kind is evident in the following advertisement printed in the Pennsylvania *Gazette* for June 23, 1787. The author of this little masterpiece is supposed to be no other than Franklin himself. "D. F.," then, stands for Deborah Franklin: "Taken out of a pew in the church, some months since, a Common Prayer Book, bound in red, gilt, and lettered D. F. on each cover. The person who took it is advised to open it and read the Eighth Commandment, and afterwards return it to the same pew again; upon which no further notice will be taken."

THE GRACE of kindness could not higher go than this offer of a Surrey (Eng.) parish magazine: "We have a bier at our church, and also a beautiful pall, which is also at the disposal of the communicants of our parish, both of which, I trust, will be much more largely used in the future than they have been in the past."

LISZT ORGAN.

Mason & Hamlin ORGANS

Many churches have not the room or cannot afford a large pipe organ, yet want good music and something more than the ordinary reed organ. For such our Two Manual Pedal-Bass Liszt Organs furnish the most perfect substitute for the pipe organ obtainable, in fact they are superior to small pipe organs in many respects. They are entirely different from any other organ manufactured and their reputation is world wide.

Send for catalogue giving complete description. Write Dept. Q

Mason & Hamlin Co. BOSTON, MASS.

DEAN BARRY ON THE HOLY SPIRIT

Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages, price $1.50 net; by mail $1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

POEMS BY THE AUTHOR OF "ABIDE WITH ME"

The Poetical Works of the Rev. H. F. Lyte M. A., Author of "Abide With Me"

Edited, with a Biographical Sketch, by the REV. JOHN APPLEYARD. Cloth, 376 pages, $2.00 net, by mail $2.15.

"It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn.*"—*The Living Church.*

Published by **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.,**

The Overland Limited to CALIFORNIA

is the world's model train. Equipment and dining car service the best that money can buy. No excess fare. The route is via

Union Pacific—Southern Pacific

Electric Block Signal Protection—the safe road to travel

Send twelve cents in postage for book entitled, "The Overland Route to the Road of a Thousand Wonders."

For ticket reservations and further information call on, or write to,

E. L. LOMAX, Gen. Pass. Agent Omaha, Neb.

It was before the day of . . . . SAPOLIO They used to say "Woman's work is never done."